THE UNITED CHURCH Observer

ME 17 APRIL 1, 1955 5 NUMBER 3

Photo by Editor

doors of the new United Church Training School are open wide for students entering full time work in the Church. Sixty are needed for the new term.

Moderator Officiates

New United Church Training School Dedicated

"This is a very significant day in The United Church of Canada," said Miss Harriet Christie in her address at the Dedication and Opening of the new building and chapel of the United Church Training School, 77 Charles Street West, Toronto, Ontario.

"The building now being dedicated," she continued, "was made possible through the co-operation and generosity of the women of the Church through the leadership of the Woman's Missionary Society and the Woman's Association. $697,500 was raised, plus the money which has been invested by the Church. Most, if not all of the cost will be paid for by the campaign. New interest in the School developed by the campaign will, we hope, ensure that the building is kept full of students preparing themselves for full time work in the Church."

Dedication

Rt. Rev. George Dorey, LL.D., Moderator of The United Church of Canada, conducted the Dedication Service. Others taking part were Rev. A. D. Matheson, D.D., Principal of Emmanuel College; Mr. G. Dean Maxwell, Chairman of the Building Committee; Miss Christie; Rev. W. H. Young, D.D., Secretary of the Board of Colleges and Secondary Schools; Rev. J. Lavell Smith, D.D., Chairman of the Board of Management; and Rev. W. C. Lockhart, D.D., Chairman of the Board of Colleges and Secondary Schools, who preached the sermon.

Mr. Maxwell in presenting the keys to the Chairman of the Board spoke of the occasion as the climax of the work of five years.

The congregation was representative of the Church, the University, the Women's Training Colleges of the Presbyterian Church and The Church of England, the Secondary Schools, the W.M.S. and W.A., and the London, Hamilton, Toronto, and Bay of Quinte Conferences.

Let's Get This Thing Straight

On the Booklet "What's the Difference?"

BINNEY SIMPSON BLACK

The manifesto of The United Church of Canada setting forth the beliefs of that denomination —as was proper enough and timely for her to do — raised a great hue and cry on the score that it was uncalled for, uncharitable, and an ill-advised attack upon another Christian body. The United Church has been accused of throwing stones and indulging in a most unchristian temper. Why, it is hinted, should she be guilty of this sudden flare-up?

The public can rest assured that those pronouncements of The United Church of Canada contained no malice or exaggeration whatsoever and were meant to be "fair and just in every judgment expressed," giving no offence against truth or charity. The sixty-page booklet is entitled **What's the Difference?** and is simply a comparison of Protestant and Roman Catholic beliefs, inspired by a conviction that certain great principles which lie at the basis of the Protestant faith should be reaffirmed without the slightest ambiguity, let the sparks fly where they may. But no ill-will could possibly be meant because all true Protestants believe in "speaking the truth **in love.**" This is a cardinal principle of our faith, and "love worketh no ill to his neighbour."

There are those who seek shelter under the idea that we should work for the greater unity of the various divisions in our Canadian life, and that everything should be subservient to this. Well, it is an admirable thing to be thus engaged, but we must not sacrifice our principles for the sake of outward concord, just to be nice and neighbourly. This is not the first consideration. It is a fact that in spiritual things, and in the interpretation of the Gospel of Christ, Protestants and Roman Catholics differ widely. It is not merely about matters of secondary or minor consequence but about many things of first importance, and nothing is ever gained by minimizing the differences; they are as pivotal today as they were when good and brave Martin Luther sought to point them out. To close our eyes to palpable facts and cry "Peace, Peace," when there is no peace, is an ostrich-like device, and rank hypocrisy. Let us have "sound speech," so long as our motives are pure, and we seek the Lord's honour, and are anxious to "please our neighbour for his good, to edify him." But there is always the danger of suppressing the truth in the interest of sentiment.

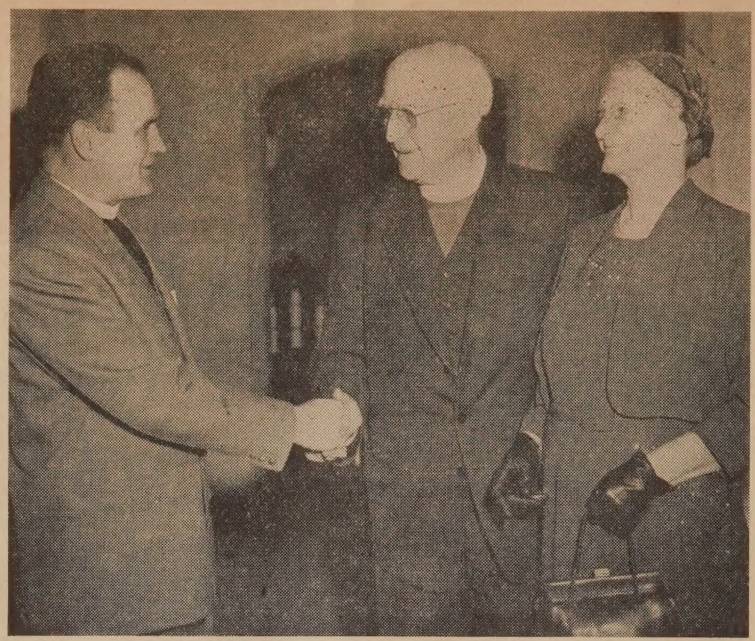


Photo by Woodstock "Sentinel-Review"

The Moderator, the Rt. Rev. George Dorey, D.D., paid a recent visit to Oxford Presbytery. He and Mrs. Dorey are shown in above photograph being welcomed to Chalmers Church by Rev. Sterling J. Kitchen, the minister.

We can but hold in light esteem those wishy-washy people who find turning the other cheek easier than raising the hand against wrong or their voice against error. But, sad to relate, some Protestant ministers, writing to the papers, force us to believe that this statement applies to them with startling nearness of application. Do they think that the differences between these two divisions of Christendom are as inconsequential as the different ways of sharpening a lead-pencil, and therefore that there is no crying need to "contend for the faith which was once for all delivered to the saints"? We think this is a strange way of mystifying the public as to the facts of the case.

Why should this booklet cause uplifted eyebrows and any caustic criticism, and become a target for much pro and con opinion? It is a mere flea-bite, a very trifling thing compared with the constant stream of Roman Catholic propaganda to be found on leading book displays, and put forth by the Knights of Columbus and featured in leading magazines. This organization of Catholic men is straining every nerve to diffuse Rome's particular doctrines and to prove that Protestantism is an illegitimate child, spurious, counterfeit, having no valid claim to be the true Church of Christ, but is rather a blasphemous delusion and can have no hopeful future.

Could anything be more ostentatious in the way of propaganda and the keeping alive of our religious differences than the persistent featuring of the Marian dogma and the "Marian Year" just celebrated all over the world? Why then should His Eminence Cardinal McGuigan refer to the booklet in the surprised and disparaging way in which he is reported to have done? The United Church, though using "great plainness of speech," was only speaking for world-wide Protestantism and its Gospel, which began with the Reformation as a return to the Christianity of the New Testament in its purity and simplicity. Roman Catholics and Protestants have much in common but they have sharp differences in belief and practice, and these cannot be glossed over as of quite secondary importance. What is at stake is the truth itself; this is fundamental, and for this we must contend.

The Church of Rome is unchangeably medieval, and the modern spirit seems to have no influence upon Rome's ideas, attitudes, or methods. Hence we are pained, but not surprised, when an issue of a Toronto paper on its very first page reported that the laws against non-Catholic faiths in Spain are being more rigidly enforced than ever. Rome's policies in Spain, for generations now, and in a large part of Latin America, notably Colombia, are a flagrant violation of the Christian law of love. Yet stands the ancient and irrevocable word "Where the spirit of the Lord is there is freedom." Where the Church stifles freedom, its religion is a farce. The original and pure Gospel of Christ and the Apostles has been lost sight of by the addition of teachings which belong neither to our Lord nor the New Testament. No mere verbal juggling will obliterate this fact.

Many of our friends and neighbours belong to the Roman Catholic Church. They are highly esteemed, kindly and courteous men and women. We deprecate the fact that our religion, of all things, should keep us apart. We want them to know that a true Protestant will be kindly in judgment, speech, and action, and that all our controversial writings are devoid of uncharitable sentiment. Protestant Christianity is the sworn foe of bigotry and persecution. We want to dwell together in mutual respect and dominated by the generous impulses of the Christian faith. But our belief and scriptural Protestantism is built upon Christ and His "glorious Gospel" which we are commissioned and proud to proclaim in its simplicity and power. God's Word is our Teacher, Comforter and Guide. Our fervent Litany is "From all tyranny of mind and conscience, good Lord, deliver us." Our unending Gloria is, not "Hail Mary," but "All hail the power of Jesus' name. . . . And crown Him Lord of all." In that name we conquer!

Courtesy "The Ottawa Evening Citizen"

Playing a prominent part in the recent sessions of the North American Area Council, World Presbyterian Alliance, were, left to right: Rev. John H. Gardner, Jr., D.D., Chairman of the Area Council; Rev. John A. MacKay, D.D., Alliance President, and President of the Princeton Theological Seminary; Rev. Ralph W. Lloyd, D.D., Secretary of the North American Area Council. Not shown in the picture, but taking an active part in the discussions, was Rev. G. Campbell Wadsworth, D.D., minister of Montreal West United Church, who was elected President of the Eighteenth Area Council.

The World Council of Churches in Action

ROBERT B. TILLMAN, Administrative Secretary, World Council of Churches Division of Inter-Church Aid and Service to Refugees

Christian divisions in the face of the world's needs are a scandal which weaken every attempt to apply Christian love," said Bishop Sandri of South America, one of the Presidents of the World Council of Churches, in replying to the question "What difference has the World Council made to the action of the Churches of the world?" He went on to say: "The task of the Churches is to give every man the possibility to be what God intended him to be. Not only by charity but by building justice and human solidarity. But the establishment of such community life is so gigantic a task that every Christian resource must be mobilized."

The World Council is the most recent attempt by Christians to come together, to come to know one another, to pray together, to study the Bible together and to witness and work together in the world. All of us in the more than 160 Member Churches are realizing that we are parts, parts of the whole witness of the **whole** Church to the **whole** inhabited world (the Oikoumene). The World Council is not an organization for promoting Church unity. Nor is it an international body for work among youth, or Sunday Schools, or students. It is, for the first time in Church history a **Council of Churches** who have covenanted to come together, under God, and to stay together wherever the Holy Spirit may lead them.

There are many imperfections in the Council, formed only in 1948, at the First World Assembly at Amsterdam. There is a long way to travel before Christ's prayer is effectively answered. But never before have so many Christians of so many divergencies of belief and conduct come together, as **Churches.** Just what this will mean for our Churches nobody can say. What we can say is that the nearer we get to Christ, the closer we are drawn together. Christ is not divided. And an ecumenical gospel demands an ecumenical Church.

Aid to Refugees

The World Council's refugee service, operating through a network of offices and Church committees in forty countries, has helped over one hundred thousand find new homes in other lands. It has cared for many more who could not migrate. And it has helped Orthodox refugee Churches to maintain their life and worship. The United Church of Canada has contributed to this service to refugees ever since Amsterdam.

The material value of such care for refugees is obvious. In 1954 the largest proportion of the $28 million raised by Protestant and Orthodox Churches in cash and in food and clothing, went to refugees. But the lasting value of this common service of the Churches is a spiritual one. This mobilization of resources meant that thousands of exiles in despair found that the Church was there, with them, in their direst need. In 1954, gifts from the United Church's collection for "Food for Hungry People" were used to bring life, and more than that, hope and confidence to refugees in Hong Kong and in China, to Arab refugees in their tents in the desert, to Austrian refugees caught in last summer's Danube floods, and to Pakistani's engulfed in natural disasters. Dutch Christians have testified how the aid which came to them from the Churches in the floods of 1953 brought with it an overwhelming experience of the fact that God's people are one, the world over. Here again Canadian gifts went forward as part of a total rescue operation, in the name of all the Churches, Churches as far apart as Indonesia, South Africa, and in refugee camps in Trieste and Germany.

Refugee tents in Amman, capital of Jordan. The city has more than trebled its population in two years as a result of the influx of Arab refugees from Palestine. Some refugee children in the foreground.

The Council Is People

The World Council is above all, people. People of the Churches. People of every race and clime caught up in the heart-breaking but thrilling task of discovering the common witness God is insisting be made in the 20th century. The Council's business includes everything from plans to get such different kinds of people together in Bible study, worship and sharing of experience in evangelism, missions, women's work, laymen's institutes — to discussion of the Cypriot demand for union with Greece, and the launching of an appeal for support of the Kenya Christian Council's programme for rehabilitation of the Mau Mau.

The World Council of Churches is not a super-church, another Rome, as some have feared. It is nothing but the action of its Member Churches. It has no power save the compulsion of its own wisdom as revealed in its statements, and in the effectiveness of its actions as directed by its Executive and Central Committee. It can lead and inspire, it can not command. But in each country pioneer Church efforts like those of CIMADE in France become inspiration to others. The United Church has supported CIMADE, joining with Churches from many countries in so doing, through the Overseas Relief Committee. An inter-confessional French Protestant Youth movement, CIMADE began by aiding German prisoners-of-war and Jewish refugees before the end of the last war. It pioneered in "identification evangelism" in prisons, in the countryside and in the slums of France. It works for refugees in France and elsewhere. And it works on a Christian basis so broad and deep that besides some 250 French staff members the following have joined together in its activities since 1945—34 Swiss, 20 American, 10 German, 8 Dutch, 5 British, 5 Spanish, 4 Swedes, 3 White Russians, 3 Belgian, 1 Italian, 1 Canadian, 7 Stateless—coming from the Presbyterian, Lutheran, Baptist, Congregational, Anglican and Orthodox Churches. In many ways CIMADE owes its inspiration and existence to the ecumenical movement, and the World Council owes a great deal to the inspiration of CIMADE!

Yes, the World Council is simply the action of the Churches as they are caught up in the vision of the

(*Continued on page 26*)

Fill the Empty Cupboards

Clothing Needed for Middle East

In a letter received from Mr. R. L. Bialuski, Chief, Social Welfare Division, Beirut, the writer says: "You are no doubt familiar with The United Church of Canada Committee on Overseas Relief at 299 Queen Street West, Toronto. Just the other day we received a notification that a shipment of goods is being made to the Middle East from this office, and I am pleased to see that The United Church of Canada is participating in the alleviation of distress amongst the Arab refugees in Jordan, Lebanon, Gaza Strip, and hopefully in Syria and Egypt soon."

Continuing he says: "Thursday I visited a T.B. hospital at the Mia Mia Refugee Camp near Sidon and just felt sick. Refugees were in tents (large) but cold. More active cases were separated from the inactive or from cases which are convalescing. There were 110 people without sufficient clothing. Some, who could, were knitting with whatever wool that could be scrounged, sweaters for use by the T.B. patients. Wool would be very much appreciated for these hospitalized cases.

"You have no idea what a mess this is here, and how heart-breaking it is to look at these sick people and even those quite well, particularly the kiddies."

Mr. Bialuski suggests that more material be sent to their relief centre. He stresses the need of good used clothing and shoes of all sizes, but warns that high-heeled shoes for women cannot possibly be used. Warm woollen clothing is a necessity.

The depots at Toronto and Vancouver will be pleased to get material of this type, and will forward it through their shipping facilities. The addresses are: United Church Overseas Relief, 100 Simcoe Street, Toronto 1, Ontario, or Welfare Industries, First United Church, 742 East Hastings Street, Vancouver 4, British Columbia.

United Church women staff Relief Depots.

THE UNITED CHURCH Observer

Published under authority of The General Council
by The United Church Publishing House
299 Queen Street W., Toronto
A. J. Wilson, B.A., D.D.,
Editor-in-Chief and Managing Editor
Wm. J. Bradshaw, Circulation and Advertising Manager
Issued Twice Each Month—The First and Fifteenth
Subscription rate $2.00 a year, payable in advance
to any address in the world
Authorized as second class mail, Post Office Dept., Ottawa
Old Series, Vol. 125—No. 10 New Series, Vol. 17—No. 3

WHO GIVETH US THE VICTORY

On Easter Sunday thousands of Christians belonging to certain of the orthodox Churches will greet their fellow Church members with the glorious affirmation "Christ is risen" and be answered by the equally glorious rejoinder, "Christ is risen indeed." That is an expression of the faith which through the ages has sustained men and women in their hours of frustration and despair. To think of the events of the first Easter as guaranteeing personal survival is one way of appraising the resurrection. It is perhaps the most natural way and certainly the most popular. But it is not the whole story. Dr. Nathaniel Micklem, former Principal Mansfield College, Oxford, Eng., points out that to so regard Christ's resurrection "is to fall short of the triumphant conviction of the early Church that Christ had won the victory not merely over death but also over sin and despair and every kind of spiritual bondage." There are hosts of people who can testify to the accuracy of that: thousands who, dying with Christ, have risen with Him into a new life of freedom until then unknown, and a happiness hitherto undreamed of.

What an Easter this would be if that conviction of a new life in Christ were to move Christians today as those of the first century were moved with passion, fervour and determination. We live in an atheistic world through which great hosts of Christians move with no burning inner compulsion to implement their faith in the triumph over sin by Jesus Christ. In the resurrection of our Lord lies the hope of the world. But faith in the resurrection experience must be demonstrated in more positive ways than lip service or hymn singing.

As a result of two World Wars and their devastating effects on personal and organized life, millions are bewildered, frustrated, and in despair. Some seek solace in self-indulgence, others in a false philosophy of self-sufficiency, while still others wander in darkness like sheep without a shepherd.

It is a terrifying prospect that confronts modern man. Every day new and more deadly engines of death are announced—A Bombs, H Bombs, guided missiles and controlled rockets. How much of all this the human family can stand before cracking up and becoming a race of mental wrecks is a question for the psychiatrists. "Christ is the answer." In Him, sin has been conquered. In the resurrected life, which His followers share, lies the only way to peace and happiness. In His Spirit is the answer to all men's questings and anxieties. In Him fear becomes confidence, hate is transmuted into love, and jealousy becomes unselfish sharing. In a word, sin is conquered and His Kingdom comes. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

A NOTABLE ACHIEVEMENT

An event of interest to the whole Church took place in Toronto on Saturday, March 12th, when the new United Church Training School was formally opened and dedicated by the Moderator of the United Church, the Rt. Rev. George Dorey, D.D. The building is situated on the campus of Victoria University. It is functional in design, well equipped, and beautifully furnished. Holding a commanding place is the chapel, designed to seat all the resident students, and in which the dedication service was conducted. Nothing seems to have been overlooked in the effort to make the residence a home for the young women who are preparing for full time service in the Church. It is designed to accommodate sixty girls in training and the staff.

One conspicuous feature of most modern buildings is noticeably lacking. There is no mortgage. When the building was dedicated it was paid for. The women of the Church raised the funds, most of which were in hand before construction started. The achievement is a lasting monument to their vision, consecration and loyalty. The women planned the financial campaign, organized it, and carried it through to a successful completion.

All that is needed now is to have the new residence filled to capacity. There is a demand for full time women workers in the Church which far exceeds the supply. Here, ministers and lay leaders can render valuable service. This they can do by pointing out to likely young women with whom they have influence the privileges and opportunities which a career in The United Church of Canada provides.

SUNDAY EVENING SERVICES

A Toronto United Church minister comes up with a new remedy for the lack of attendance at the Sunday evening service. Dr. John Short of St. George's United Church would have the ministers lock the doors of the Church on a Sunday evening and go out among the people, mingle with them in their homes, their kitchens, their living-rooms, and their gymnasiums. That is a wonderful idea. Of course there have been ministers known to visit their people but naturally not at seven o'clock on Sunday evening.

It is a good idea all the same, if it could be carried out. However, there are a few things that ought to be considered. St. George's United Church reports 1,028 families. Supposing the minister locked the doors on Sunday evening and started on the rounds. He would have to call at about 20 homes each Sunday evening in order to see them all in a year. Supposing the minister spent even 15 minutes in a home it would take him from seven o'clock until twelve o'clock, and it is doubtful if much of lasting good would be accomplished that way.

Then, too, just what would the minister do in that brief visit—break in on supper watch the television, or just pay a brief social call?

Now, of course, if the minister began to pick and choose from among his congregation those he would call on, human nature being what it is, he might conceivably run into a bit of jealousy and charges of favouritism. That would be most unpleasant.

No, we rather suspect that even if there were only fifty at Church on a Sunday evening, the minister would meet more people there than if he tried to see them in their local habitat.

THE CHALLENGE

The most significant development in the religious life of the Western world since the close of the Second World War has been the renewed interest in evangelism. Through this movement thousands of men and women are committing themselves to Jesus Christ. Personal commitment is absolutely essential. It is basic and we thank God for the present experience.

But time is running out. Every day we move nearer a Third World War. A spark lighted in some obscure corner of the world may at any time start a chain reaction that would obliterate our whole civilization.

The Church made up of changed men and women committed to Jesus Christ does little more than discuss the situation and pass resolutions. Why cannot the Church organize for peace, call on our leaders in words that are loud enough to be heard in all the councils of legislation to ban nuclear fission missiles, demand peace by negotiation, and instigate Church peace petitions. The new interest in the religion of Jesus Christ is a call to action in what at this crisis in the world's history is the most blatant challenge to all that Christ and His Church stands for

Annual Meeting of the Board of Evangelism and Social Service

W. G. BERRY, Associate Secretary

The widespread publicity which followed the annual meeting of the Board of Evangelism and Social Service, which took place during the last week of February, reveals the public interest in the statements made and the decisions arrived at by that Board. Its work is varied and covers many areas of Canadian life including evangelism, international affairs, and the moral issues and social problems of our time, together with the work of exercising oversight over the homes and institutions which come under its care.

What the Board Heard

At its international affairs night it heard a heart-searching and challenging address by the Rev. Nicholas T. Goncharoff, a Red Army Tank Commander of World War II, an ordained minister of the Baptist Church, who together with many other interesting details is a Ph.D. from Munich, and a refugee from beyond the iron curtain. Dr. Goncharoff told eloquently of the life of young people behind the iron curtain, outlined the aims and methods of the Soviet Union, and passionately pleaded with the west for a Christian approach to a problem which threatens the world with destruction..

At its annual dinner the Board heard the opening address of Rev. Angus J. MacQueen, the new Chairman of the Board. It also heard Rev. Edwin T. Dahlberg of St. Louis, Missouri, urge Christians to put content into the slogan "Christ is the Answer." He felt that this saying is meaningless "unless we show by practical Christian living how Christ answers the problems of daily living as well as the larger problems of community and national life."

Dr. Arthur G. Reynolds was heard by the Board in a striking address on the Protestant and Roman Catholic Church today. He outlined to the Board what he felt were the weaknesses and strengths of these two branches of the Christian Faith. He felt that Protestantism was scarcely holding its own and that Roman Catholicism was a threat to the Protestant Church on many fronts. The chairman of the Board and some other members expressed their dissent from Dr. Reynolds' judgments in this matter, but none of the Board denied the fine scholarly approach, keen, incisive and yet winsome manner of this fine leader of our Church.

The Board heard many other good and informative addresses from such Canadian leaders in their field as Dr. Eugene Forsey, Dr. C. A. L. Murchison, Dr. Gordon Wride. The two former spoke both of long experience on the problem of unemployment in Canada, while Dr. Wride told of the work of the Federal Government in its welfare programme, particularly for the mentally and chronically ill. The Board was interested to learn that Federal grants of up to $1,500 per bed were available for voluntary agencies who build hospitals for the chronically ill.

What the Board Said

It said many things through its secretaries' reports on many matters which challenge Canadian thinking today. In his report to the Board, Dr. J. R. Mutchmor pointed out that there are many good signs on the evangelistic front, including an interest in grass roots evangelism, a deepening of the evangelical message itself. He said, "signs multiply that the Gospel will and does find its home in men's hearts and expression in community life." He noted "a marked growth in many communions of the Christian Church of the desire to work together in evangelism." Yet there was danger from materialism, from the believer's profession of faith being "only a profession of fashion." There were too many dead cells in the body of the United Church, and too much preoccupation with things in a "life without roots" which cannot breed or nurture religion.

Rev. R. S. Christie also believed a quickening of men's hearts is taking place. Too many clergymen, he said, are overburdened with unnecessary duties, too many Church workers and teachers are unaware of the need for spiritual fellowship within the Church, and too often the Church neglects its duty to youth.

Rev. Homer Lane also pointed to the dangers facing the Church, particularly emphasizing that religion can easily be used for national purposes when it is merely religiosity and not deep Christian faith. He felt there was a grave danger in having too much organization and machinery. "We have far too much now," he said. He believed the hope of revival lay in small groups meeting in fellowship together.

The Board also said much through its various sessional committees. It condemned the proposal to erect a civic auditorium in the City of Toronto on land expropriated by the Council of that city for O'Keefe's Brewery, which would have the sole ownership and control of the centre. It felt this was a dangerous precedent not only for Ontario but all Canada to watch carefully.

It commended the Federal Government on its programme in relation to the drug traffic, and pointed out that in the "Christian Gospel resides the power to redeem broken and enslaved

(*Continued on page* 15)

Photo by Editor

Members of Board of Evangelism from Eastern and Western Canada. Left to right: Magistrate B. J. Abbott, Grand Falls, Nfld., and Rev. N. D. McInnes, Vancouver, B.C.

"Telegram" Photo

Staff of the Board of Evangelism and Social Service. Seated, Rev. J. R. Mutchmor, D.D., Secretary. Standing, left to right: Rev. W. G. Berry, Associate Secretary, Rev. Robert S. Christie and Rev. Homer R. Lane, Assistant Secretaries.

Photo by Editor

Rural Lay Leaders on the Board of Evangelism and Social Service. Left to right: Mr. Allison Profitt, Freetown, P.E.I., Mr. S. N. Horner, Creelman, Sask.

Easter

W. HARRY COLCLOUGH
Vancouver, B.C.

"He is not here!" These astounding words startled the followers of Jesus into a type of panic when they called at His grave on the first Easter morning. They were not prepared for such a declaration. In a vague manner they had hoped that in some way He was still alive and that the agony of the past few days would lose itself in a victorious triumph proving that Jesus was really the Son of God. It seemed incredible that a grave secured and sealed so recently could be found empty.

The glory of the pronouncement, "He is not here," has moved down through the long years since that memorable morning, and has changed the grave from a sepulchre of despair into a vestibule of eternal hope. Life takes on a melancholy twist during those dark moments when we are prone to feel that the grave is the end of the journey. There is not much inspiration in a fading flower, the falling night, the first frost of winter, or the inevitability of death, but the message, "He is not here," changes it all. The dungeon is transformed into a cathedral, and the swamps of life are lifted up into the sunlit beauty of the higher levels.

The last war released the testimony of countless men who had experienced the presence of God in the hour of their greatest trial. In many cases they made revealing discoveries of God in the open grave. Life was out of joint, death was premature, and the vitality of living had reached its peak to be threatened by the victory of the grave, when suddenly man linked hands with God. There is little doubt but that a very narrow partition separates us from the life as we know it now and the life indicated in the wondrous message, "He is not here!"

It is an extremely happy experience that a negative declaration should indicate a positive condition, particularly since the burning burden in human life is its hunger for permanency. "He is not here" indicates that he lives. He lives again. Death is destroyed. Because His grave is empty, ours, too, will triumph in its emptiness. The grave of him, "whom we have loved long since and lost awhile," will also be empty. The last resting-place becomes not a last resting-place but rather an unexpected crossroad, and crossroads mean a change in direction.

It might be well for us to remember that there is a kinship between the home where Christ is and the grave where Christ is not. Only a living Christ can create an empty tomb, and if there is really going to be an empty tomb it is because of a full heart. If you want your loved ones out of the grave you must bring Christ into your life. This is the message of Easter.

THE WONDROUS CROSS

R. E. GOSSE, Long Branch, Ont.

We owe a large part of the New Testament to St. Paul the great apostle to the Gentiles. Among his many wonderful words there is none greater than his declaration in Galatians, "Far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world." Isaac Watts inspired by this noble saying wrote what Matthew Arnold called the "greatest hymn in the English language":

"When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but but loss,
And pour contempt on all my pride."

Christianity is the religion that has a Cross at the heart of it. But why should a follower glory in the death of his Leader, or a disciple glory in the death of his Teacher, and more especially when that death was a dark and cruel and ignominious one? What is there about the death of Christ that makes it so precious in Christian thought and devotion?

You might say that the life that led up to this cross was a most remarkable one, a unique life, a life that appears beyond the scope of ordinary men. You might say that what followed this death was unique too, something "out of this world." For have we not the story of the Resurrection, Christ coming again to His disciples with the assurance that He would be with them even unto the end of the age!

All this is true, and truer and more meaningful than our poor hearts can grasp; but the astounding thing, the breath-taking affirmation of the New Testament is that God was in Christ reconciling the world unto Himself. That is, through this Cross of Calvary God is revealed in His true light and men are won by its redeeming power. "We have peace with God through our Lord Jesus Christ." In the Cross of Christ the love of God is seen at its flood-tide. "He loved me and gave himself for me." The concentrated rays of the love of God had penetrated the soul of Paul through the burning-glass of the Cross of Christ. When God gave on Calvary He gave all He could give. When Christ said, "It is finished," God had nothing else left to give. Like the widow, He had given all.

Clovis G. Chappell tells the story of an artist who painted a picture in which appeared a crimson hue that defied competitors to imitate. They tried to discover the secret but in vain. When the artist died there was found a small wound above his heart. Now the secret was out. He had dipped his brush in his own heart's blood. When Jesus ate for the last time with His disciples in the Upper Room, he took the cup, saying: "This cup is the new covenant in my blood." God's new covenant with man, His covenant of grace and restoration, was written in the very blood of Christ, a love that will not let us go. This is cardinal to our Gospel. It formed the core of St. Paul's preaching. "The Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling-block to Jews and folly to Gentiles." He preached Christ not as a great teacher, nor a great ideal, but as a suffering and dying Saviour. "I decided to know nothing among you except Jesus Christ and him crucified." Paul knew that this crucified Lord alone could save men, not their psychologies, nor their philosophies, nor their gnosticisms. Only the Christ of Calvary can meet the need of lost and ruined men.

Our redemption is a costly business. In life we see only the baffling reflections in a mirror, but when the eternal light flings itself upon the throne of Heaven what we shall see there with unveiled eyes will be a love that suffers to save. "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." God loves the unlovable, as Laubach says. There is a picture of the Crucifixion in a little Church in Italy which shows the nails driven through the hands and feet of Christ going through the beams into the hands and feet of God who is seen in the shadow behind the cross. Goethe said: "If I were God the sorrow of the world would break my heart." That is just what did happen. God broke His heart on Calvary. Our redemption is a costly matter to God. "You were ransomed . . . not with perishable things such as silver and gold, but with the precious blood of Christ." "What is given to us through God's revelation," writes Dr. Daniel Day Williams, "includes the ethic of out-going and forgiving love. It includes the knowledge of our radical dependence upon God's grace which goes out to those who are not worthy of it. It includes the depth and mystery of the suffering of God known to us through the suffering of Jesus upon the cross." We would not know the compelling and redeeming power of His love apart from this revelation in the suffering Servant who emptied Himself and bore our sins in His own body on the tree. "No one comes to the Father, but by me." Christ reigns from His cross and that means He rules by vicarious love.

Let us never suppose then that the benefits of our salvation—the

veness of sins, the removal of disunity and frustration and ense of guilt, the integration e, and the birth of hope—are by merely by the power of ute thinking on our part. are rather the benefits of the Spirit's operation in our s made possible by God's ious suffering in Christ. We ot by-pass the Cross on the to the Celestial City. These do come to us without money without price as far as we are erned, but their purchase cost all His wealth in glory. It was stly warfare and a costly iph to the Son of God.

hile the Cross is the index of s true character and His faith an's salvability, it also reveals einousness of man's sin. Sin ot is atheism. It is not merely sgression of the laws of God. treason against High Heaven, intention to dethrone God self. Milton refers to the ernal Serpent" who seduced first parents to "that foul lt."

trusted to have equal'd the most High,
ie oppos'd; and with ambitious aim
ainst the Throne and Monarchy of God
is'd impious war in Heav'n . . ."

was sin that crucified the Son God, and our sins continue to ify Him afresh "and hold Him o contempt." It was sin that ed Him to the bowels of Hell ssing to His lips that bitter

y Easter Prayer

NA FAY GRANT

r Lord, make my life at this Eastertide
fragrant with love as a sweet spring flower,
t I may give joy in each passing hour
those who are weary and set aside.

ke my spirit fresh like grass beside
path, cool and green from refreshing rain,
at I may bring peace in the midst of pain,
d a faith that in darkness will abide.

ke my life bright with the hope Easter brings,
at I may show trust in times of defeat
at will lift hearts so that they will meet
eir day with a spirit that gladly sings.

e me, Dear Lord, as each day passes by
reflect in the world Thy wondrous life,
ke my faith reach out above fear and strife
point weary travellers to the sky.

cup. His love of men exposed His soul to the deepest agony that any sinner can experience, and deeper. Some years ago the French convict ship was about to sail, the ship that took France's worst criminals away to Devil's Island to spend the rest of their days alone. Charwomen had been cleaning the ship the day before, and one of those women had hidden away. When the prisoners filed along the gang-plank this woman, who had a son in the ranks of the condemned, rushed out and flung her arms about her boy and kissed him, whispering to him her last assurance of undying love. In the face of such agony even brutal men stood mute. We say in the Creed, He descended into Hell.

As men in all ages have looked upon the Cross its word of mercy and judgment has found an echo in their hearts. They have tried in various ways to tell us what it means, and consequently there have appeared many theories of the Atonement. The theology of the Cross is the attempt to explain what God means to say to us in the death of His Son our Saviour. But there are experiences so profound and so far-reaching as to defy any attempt at satisfactory or complete intellectual exposition. Tennyson says of the flower in the crannied wall:

". . . but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

Little wonder that different men have seen different facets of the wondrous Cross, and have wrapped their thoughts in the swaddling bands of poor inadequate terms. The danger arises when we set up our conceptions as dogmas of authority to which all must subscribe or be anathema. We cannot avoid theology, for we must worship God with our minds as well as with our hearts; but personal experience is the primary thing, the **sine qua non** of the Christian life. It was so with Paul, from whose flaming words so many varying conceptions have been derived. The New Testament is not a theological treatise. It is thought set on fire by the grace of our Lord Jesus Christ. You cannot get consistency in a man like St. Paul, a standardized rigid system of doctrine; "but through it all and beneath it all there is a living unity and a supreme consistency," writes James S. Stewart —"the unity, not of logic, but of downright spiritual conviction, the consistency of a life utterly and at every point filled and flooded with the redeeming love of God."

By the grace of God we can all share in the self-giving and the victory of the Cross. Jesus put self-denial and self-giving at the heart of his teaching. The Sermon on the Mount which depicts the New Order opens with the words: "Blessed are the poor (or the renounced) in spirit." Again, "If any man would come after me, let him deny himself and take up his cross and follow me." When the sons of Zebedee asked to sit at his right hand and at his left, Jesus replied: "Are you able to drink the cup that I drink?" "It is enough for the disciple to be like his teacher, and the servant like his master." We then can become possessed of the mind that was in Christ, who though He was rich yet for our sakes became poor. We can gain the true riches of life as we share His sufferings and the power of His resurrection. Then somehow whatever life has for us we can accept, and through it all become more than conquerors in the spirit of the Cross. Father Tyrrell said: "Again and again I have been tempted to give up the struggle, but always the figure of that strange Man on his Cross calls me back to my task again." We can face the evils of the world, the slings and arrows of outrageous fortune because the Cross means triumph over all evil. "It is the power of God for salvation to every one who has faith."

"I would have sunk beneath my cross
But in the dust there lay
The imprint of Another's foot
Along the ancient way.

I would have fallen to the earth
But that a sharp-edged stone
Was blood-red, where Another's feet
Had trod that way alone.

I would have fainted at my task,
Gone down in sore despair
But that a scent of wormwood
Spread subtly through the air.

I would have died of loneliness
In darkness' awful deep,
But far ahead a radiant form
Illumined the rugged steep."

Poem is by Jessie E. Williams.

Easter Confirms Good Friday

DONALD MACLEOD, Princeton, N.J.

"There we shall with Thee remain
Partners in Thy endless reign."

So wrote Charles Wesley of one of the benefits of the Resurrection. But how many persons who crowd our Churches at this season are apt to make this the total message of Easter! Most of them feel that the whole connotation of Easter is that they will live forever, and they quote one of Jesus' valedictory words to His disciples, "Because I live, ye shall live also." But in so thinking they miss the primary meaning of the Resurrection. Jesus' followers were glad on Easter morning, not because they were suddenly informed they would live forever—I doubt if this ever occurred to them. They were glad because **Jesus was still alive.** As John puts it: "Then were the disciples glad when they saw the Lord" (John 20: 20). Without this triumphant fact, these folk would have realized the sad implications of what Mephistopheles said to Faust: "The ultimate value of everything is nothing."

So Easter means not merely that you and I have the sure promise of immortality, it means basically that Christ is alive; that all he was and all he stood for have vanquished the Cross. But most people want to forget the Cross. That is why they cover it over so quickly with lilies of Easter Day. "The three sad days have quickly sped," so they sing, and they try to forget the tears of Maundy Thursday and the pain of Good Friday by decorating them with the ornaments of immortality. But Easter does not write off Good Friday. It confirms and vindicates it. And to cancel out the Cross from Easter Day is to produce a cult of sheer sentimentality.

Unfortunately this cult has monopolized the real significance of the Resurrection to such an extent that people come to Church by thousands on Easter Day with the impudent attitude that they are not expected to be serious about it. With almost cavalier deportment, they dismiss the Cross for the idols of the milliners' trade. Is it not time, then, to challenge our Easter congregations that no man is fit for or has any right to Easter who has not been with his Master through Good Friday?

Eternal life, according to our Reformed tradition, is a gift of God's grace; yet there is a sense in which it is also earned by those who possess it. No one would relish eternal life unless he had first gone through the process of losing his life in order to find it. Easter means that real life—eternal life—is a partnership with the Son of God. And the joy that was His can be ours, too, if we do not attempt to by-pass or eliminate the Cross, but to go through it to the very life of God. Hence the truest symbol of our faith is the Cross and Crown. Only a shallow Christian thinks that his annual salute to Easter Day is his passport to eternal life. All genuine believers share the Easter joy in full measure because they do not close their eyes to the uplifted Cross, but they see it transformed and glorified by the blazing light of Christ's victory.

I Was in Prison

—and ye came unto me

E. McKELL,
Leadership Education Convener,
Montreal and Ottawa Conference

The following letter was sent from an inmate of a Canadian Reformatory. The writer of the letter had read a Canadian Press Report telling of a Christmas Eve Party that we were planning for New Canadians. The idea for this party originated after hearing about the "Bring Christ Back to Christmas" campaign sponsored by University students.

May I take this opportunity to congratulate the United Church Young People in British Columbia who visited a prison and provided the inmates with entertainment. St. Matthew 25: 36 must have taken on an added meaning as a result of this project.

This letter is sent to **The Observer** with the hope that some who read it will find time to pray for the people who are in jails, and perhaps do something to alleviate their loneliness. Names and places have been omitted.

"Dear Miss McKell:

"I want to tell you how wonderful it was for you and your family to arrange matters for so many at Christmas, and I am very certain that your efforts and kind, thoughtful graciousness will never be forgotten. I have fully intended writing before this, but because of my present situation have hesitated doing so. However, all I can say is that accidents do occur, and I am trying very hard to make the very best of a bad predicament, and I am looking forward with great eagerness to the future.

"After I resigned from the bank, I passed my Certified Public Accountant exams and had located in ..... when this thing happened, but when this is all over, I plan on going to..... It does become quite lonely at times, and I would be more than happy if you would write me—and believe me, I shall always strive to be worthy of your interest and friendship.

"It was very interesting to know how you first got the idea about your Christmas venture, and I heartily approve, because I do believe that to those leaning on the sustaining Infinite, today is big with blessing, and I have proved this to be true. Please write soon and as often as possible, and with every sincere good wish, I am

"Yours very sincerely . . ."

Bay of Quinte. Approximately 625 young people attended six Presbytery Youth Rallies arranged by the Conference Young People's Faith and Evangelism Convener, Miss Dorothy Lean, in the latter part of January and early in February. Rev. George Boyle was the speaker.

YOUNG PEOPLE

Easter: a Promise of New Life

(The Crucifixion and Resurrection of Jesus, which we remember at Easter, are more than historical events. They are the very essence of our salvation and our faith. They proclaim the Good News of forgiveness and new life.

More than doctrine, there is an experience of meeting the Risen Lord. It can best be expressed in terms of personal reality, as witnessed to by one of our United Church young people, now studying at the School of Nursing in Toronto.—Editor.)

"There is nothing new as to the secret of a victorious Christian life, but there are still many who have not learned it. Perhaps you are, as I was, hungering for a sane, well-balanced, certain message of salvation with victory over sin and mastery over self. For years I sought this message, attending Sunday School, Church and various organizations, but was never really satisfied. I knew Jesus Christ had come to save sinners, but, of course, that didn't include me, my good works cancelled out the evil ones.

"Not until I attended a missionary conference last December did I realize my terrific need. Others there had something that I did not have, and I wanted it with all my heart. They had Jesus Christ. They knew Him as a Person. I knew Him only as an ideal, an example, someone to try to be like. Never have I experienced such loneliness and separation. Those with Christ had everything; I had nothing. I prayed desperately, but God seemed farther away than he had ever been before.

"In my great distress, a Christian friend showed me in the Scripture that Jesus died on the cross to save me from my sin and that if I believed in Him I could have eternal life. Was I willing to let Him come into my life and be Lord of even my thinking? Would I submit myself completely without reservation? I could either accept Him or reject Him. This great decision lay in my hands.

"By faith, I believed in Him and accepted Him as my Lord. Day by day have I continued in His Presence, and as He has promised, all things are made new. Such a change has come over my life, a change of heart, conduct, desire, direction! What a joy really to know Jesus Christ as a Person!

"Should you be seeking or wondering at this Easter-time, simply come to Him, believe and you, too, will experience that abundant life that only Christ can give."

Material for the Young People's Page should be sent to Bill Lamb, 80 Charles Street West, Toronto, Ont.

News of Young People's Unions

Hamilton Conference. The week-end of Jan. 21-23 marked the annual Hamilton Conference Y.P.U. "Full-Time Christian Service Fellowship," held this year in Ryerson United Church, Hamilton. Dr. E. Crossley Hunter gave four inspiring and thought-provoking addresses on the theme "Christ Is The Answer."

On Saturday morning the various fields of service were presented in two groups, the girls under Miss Ruth Tillman, and the boys under Rev. Ian MacLeod.

During the afternoon, the young people divided into groups representing the field of service in which they were interested. These consisted of the following: "The Ministry," led by Rev. J. B. Moore and Rev. Ian MacLeod; "Medicine," Dr. D. Dalziel; "Education," Rev. J. W. E. Newbery; "Agriculture," Rev. Floyd Honey; and "Christian Education for Women," Miss Ruth Tillman. After a general talk and discussion by the leaders, the young people assembled for a play party under the leadership of Mr. Russell Eden. During the play party the young people had an opportunity for personal interviews with their group leader.

Following supper, the interviews were continued and the young people took part in workshop sessions as follows: "Worship," two groups, led by Miss Ruby Grassie and Mrs. Marjorie Hannah; "Recreation," under Mr. Russell Eden and Harold Takayesu.

At 8.30 p.m., the young people assembled in the Church auditorium for a period of singing under Mrs. Ralph Howlett, who led the sing-songs for the entire week-end. A theme address by Dr. Hunter followed, and after Dr. Hunter's address, three young people spoke on their reasons for entering full-time service. As the young people left the Church each received a dedication card.

The Fellowship attended the regular Church Service on Sunday morning at which the Rev. Ian MacLeod was speaker.

Following lunch and a period of singing, the young people went again into the Church for worship which was conducted through the week-end by Carl Moore. Communion followed the theme, with Rev. A. Organ, host minister, and Dr. Hunter officiating. A service of dedication concluded the Fellowship.

Total registration for the week-end was approximately 150. The Fellowship is sponsored by the Hamilton Conference Y.P.U. to "emphasize the need, the opportunities, and the challenge of the full-time service of Christ and His Kingdom."

Joan Pound.

THOUGHTS ward Easter

Palm Sunday, the festival of the kingship of Jesus, comes each year just one week before Easter Sunday. It was a sense of the kingship of Jesus that caused those who saw him approaching Jerusalem to cut down branches from the trees, and straw them on the way. It was to the royal Jesus they cried out, **Hosanna to the son of David: blessed is he that cometh in the name of the Lord; Hosanna in the highest!**

* * * * *

When Jesus entered Jerusalem all the city was stirred. On everyone's lips was the question, "Who is this?"

So there it is. The grace of God came among men in the human figure of Jesus of Nazareth, and the hard-eyed men of God's world saw in his revelation nothing important.

They had the wrong mind-set. When the Messiah should come, they reasoned, men would know him by his greatness, by the heavenly powers that gathered at his back, or the crown of dominion he would wear, by the sceptre of ridiculous sovereignty which he would wield.

To suggest that the carpenter might be the Messiah, this man coming from the common people might be the King — impossible, impossible!

Then the question, "Who is this?" We simply could not accept the answer of the multitude, **This is the prophet Jesus from Nazareth of Galilee.**

* * * * *

There were three crosses on the hill. There are three crosses still. There is the rough-hewn cross. It tells us that God shares the suffering of the world. It recalls to us the love that has the capacity to suffer.

There is a cross with a Man on it. It is the cross of sacrifice. He is the Lamb of God, the innocent symbolic sacrificial lamb that taketh away the sins of the world. This is the cross that reminds us that he was wounded for our transgressions.

There is the cross of victory. This is the empty cross. It speaks of resurrection. It speaks of life renewed. **Far be it for me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.**

* * * * *

During Holy Week we shall no doubt be singing more than once, "Beneath the Cross of Jesus I fain would take my stand." The great painter Tissot has left us an artistic masterpiece that represents what our Lord Jesus saw as he looked down from the cross.

Beneath the cross of Jesus were the Roman soldiers, the careless, the indifferent, the unseeing.

Beneath the cross of Jesus were the curious watchers, the pleasure-seekers, the intellectuals, the partisans.

Beneath the cross of Jesus were the scribes, the Pharisees, the persecutors, the taunters, the middlemen at the execution.

Beneath the cross of Jesus were the faithful disciples, the sympathetic, the seeing, the loving and the sorrowing, united to the Man on the cross by ties of love and blood.

When I sing the hymn I ask myself: how does he see me from his cross, with which group do I take my stand?

* * * * *

There is a frightful clause in Luke's narrative of the crucifixion. Four frightful words: **there they crucified him.** Those four words tell the terrible tale.

"There" meant Calvary or Golgotha, the rocky hill of grim resemblance to a human skull, the common place of execution for the vilest offenders, a horrible height of land where miserable men were tortured to death in disgraceful public spectacle.

"They" refers to the actors in this eventful drama, the wicked, the malicious, the fearful and the forceful combined in an alliance of envy, hatred, and indifference to nail him to the cross.

"Crucified" implies a definite and deliberate act of pain, ignominy, and sub-human brutality.

"Him" is the personal word in the phrase, reminding us that personality was being attacked here, that this was an insult upon life, that sacredness was being set upon, that cold steel was destroying warm flesh and blood.

And when they came to the place that is called the Skull, there they crucified him, and the criminals, one on the right and one on the left.

* * * * *

Welcome happy morning! Easter was the first Christian festival to be observed. This day we join in company with all the saints of the entire Christian era.

The word Easter is from the Anglo-Saxon word "oster," meaning "**rising.**" Our pagan Teutonic forebearers knew a goddess named Eostre, whose festival was held in the springtime. But the meaning of Easter is not to be found in dim gropings of the past when man sought life's meaning and life's renewal. A Christian proclamation of resurrection hope is not a survival of the past at all; it is a fragment of the future, of the heaven that is to be.

Very early on the first day of the week they went to the tomb when the sun had risen . . . and looking up they saw that the stone was rolled back; . . . entering the tomb, they saw a young man sitting on the right side, dressed in white robes; and they were amazed. And he said to them, do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen.

Easter witnesses to the fact that a man may die to himself and become permanently and indestructibly identified with the love and purposes of God. This day witnesses to the fact that death is powerless to destroy anything valuable in life. The empty chrysalis, and then that dancing thing of radiant beauty that God flung into the glory of the sun, the vacant tomb, the garden of lilies, and a voice filling the heavens and the hungry souls of men: **I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die.**

Peter Gordon White

DEVOTIONS

Illustration by Willis Wheatley

LORD OF LIFE AND DEATH

When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

"Death is swallowed up in victory.

"O Death, where is thy victory?

"O Death, where is thy sting?"

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain. (1 Corinthians 15: 54-58.)

Prayer

O THOU who hast prepared for all men the resurrection joy, visit those who suffer and despair this day. Let the songs of rejoicing break through the walls of circumstance that close thee out, bringing the knowledge of Thy love: to those whose livelihood is insecure, the overworked, the hungry, the destitute; to those who must bear their burdens alone; to those whose love for each other is clouded by misunderstanding; to those who spend this day in battle; to those who watch beside the suffering of loved ones.

Most especially we pray for Thy Church, that she may loyally point beyond herself to her Risen Lord, that men may find in her a love no evil can overcome, and though final death destroy, that through her they may come to Him who lightens every darkness, even Jesus Christ our Lord. Amen.

—Reid Isaac

Curiosities of Literature

NEIL M. LECKIE

"Who Was Nathanael . . ."

The brilliant and versatile English writer, Thomas De Quincey, at the beginning of an essay on the origin of the Order of Free Masons, makes a list of twelve or fifteen unsolved historical enigmas. He asks, "Who was the Man in the Iron Mask," "Was Perkin Warbeck actually the brother of the murdered Edward the Fifth, and not an imposter," "Was Stone-henge originally built in Ireland, and at a later time mysteriously conveyed to its present situation," "What was the relationship between the modern Order of Free Masons, and the Society of the Rosicrucians"? and other puzzling questions. To these he might have added some problems from the pages of Holy Scripture, for example, "Is there any connection between the potent rod of Amram's son, namely Moses, and the Caduceus of Mercury," "When Aesculapius assumed the form of a serpent, was he cognate with the serpent of the Garden of Eden, and with the brazen serpentine figure set high up on a pole in the wilderness for the healing of the stricken Israelites who might look upon it as instructed from headquarters"? From the New Testament the question might be asked, "What person or persons overheard the prayer of Jesus in Gethsemane, and were able to report the scene for the benefit of future biographers," "Who was the young man, on the night of the betrayal and arrest of Jesus, who ran away naked, leaving his only garment in the clutch of one of the companions of Judas," "In the beautiful narrative of the walk to Emmaus, in which only one of the wayfarers is named, who was the other," "Who was the other Mary"? and to these interrogations there may be added the query, "Who was Nathanael"?

"An Israelite Indeed"

That this Nathanael is mentioned only in one Gospel, and only once in the portion of that Gospel which is considered to be authentic, is perhaps not at all unique. Thaddeus, Bartholomew, Simon Zelotes, Jude, though included in what seems to be an official list, are all equally obscure. Of Andrew there are a few glimpses. He was seen casting a net into the sea, he finds the boy who has the five loaves and the two fishes, and he asks a question now and then. Thomas strikes a note of special courage and devotion in one incident of his discipleship, but is chiefly remembered for his unbelief on another occasion. Nathanael, on the contrary, is given a notable introduction in a passage covering seven or eight verses. His excellence of character is recognized and commended, and he is promised a vision of ascending and descending angels. Nor is it without significance that in the portion of the chapter devoted to him, the writer has introduced no fewer than six important titles or functions of the new Master whom he is to follow and serve. He is Jesus of Nazareth; he is the Messiah, or the Christ; he is a Rabbi; he is the Son of God, the Son of man; the King of Israel.

Conjectures

It is little wonder then that there has been some curiosity regarding this interesting figure, but it is no great honour merely to change his name to Bartholomew or Thaddeus because these much less important names occur elsewhere. By far the best conjecture is that which identifies him with the Apostle Paul, even it be recognized that no such actual meeting can have taken place. This great teacher and missionary seems to have been unknown in the Christian community until a later date, nor in his writings are to be found the allusions to the earthly career of his Lord Jesus Christ which might otherwise be expected. This objection vanishes however when we consider the liberties taken in earlier times in the matter of historical exactness. Among the Psalms of David there is one which is entitled "A Prayer of Moses," and there are others which could not have been composed until a period later than the Babylonian Captivity. The beautiful robes worn by the priests in the Temple of Jerusalem, during and after the time of Solomon, the blue and the scarlet and the purple, the golden bells and pomegranates, and the fine needlework, are all carried back to the era of the journeying in a waste howling wilderness, when certainly no such gorgeous vestments and other priestly decorations were available. Again, in the exquisite poems attributed to the wizard Balaam to be recited at the court of the King of Moab, at a time prior to the invasion of the Land of Canaan, we seem already to hear of a people comfortably established in their Palestinian homes.

"How goodly are thy tents, O Jacob,
And thy tabernacles, O Israel!
As the valleys are they spread forth,
Even as gardens by the side of the rivers,
And as the trees which the Lord hath planted.
His King shall be higher than Agag,
And his kingdom shall be exalted."

And in the realm of the New Testament, as late as the sixteenth century we find a great Italian artist in his picture of the Transfiguration of Christ on a hill top, adding to the spectators of that scene two others, St. Julian and St. Lawrence, who were not born until dates long after the beginning of the Christian Era. In view therefore of such indifference to historical accuracy and perspective, it is quite possible that the author of the Fourth Gospel, in which alone the name of Nathanael occurs, himself living under the spell of the great Apostle of the Gentiles, may have wished to imagine such a meeting between the two chief persons of his faith, and to share it with the readers of his book. But the different name. Well! The Apostle's name had been once changed already. Why not again!

THE MUSIC MAKERS

101. Springtime at Hazeldene

FREDERICK J. HORWOOD

Suppose we go back to Hazeldene. You remember the big farm home just north of Lanevery where Lloyd Evans lives, with his good wife and six growing children, his brother-in-law, Uncle Ted, and Peggy Stone, the maid of all work, in the house.

Spring comes early at Hazeldene. Already the lawn is an emerald green, with little clusters of crocuses pushing their saffron and white and purple heads up into the sunlight, while beside the front porch the tiny snow-drops hang like fairy chandeliers. Ivor's bird-houses, which he made in the wood-working class at school, are painted brightly in green and white, and are already filled with tenants, some with wrens, others with blue jays or robins. Amaryllis the orange cat is no menace to the birds. She wears a blue ribbon with a bell on it to warn baby birds of her presence. Besides, she is much too busy to bother about birds, for she has just brought her spring contribution of kittens to the woodshed. There are five of them of assorted colours, and Sally and David have given them suitable names. These little people have brought pussy willows from the line fence to decorate the living room. Just a short time ago they were willing helpers in the boiling down of sap into maple syrup back in the woods. Next week Uncle Ted will take out his team of dappled grey horses and start to stitch dark furrows in the field behind the house which dries before the other parts of the farm. Hundreds of fowl will follow his plough looking for choice morsels from the upturned soil. Delphine, Pat's calf of last year, is no longer a calf, but she has a baby brother called Algy, and in due time Pat will exhibit him at Lanevery Fair and hope to win another prize. Mrs. Evans has all her spring-cleaning done. This year she took the position of supervisor of that ordeal and was most successful in recruiting assistance from everyone in the family. Peggy Stone, of course, was the mainstay. Ivor's growing strength was used to good advantage, and for a few hours each day Lloyd and Uncle Ted contributed a fair amount of manual labour. The more delicate operations such as ironing curtains were performed by Margaret and Pat, with some assistance from Diane.

The big Festival is over. Ivor, Margaret and Pat brought home their share of awards. Their good friends across the field, Vivian and Joan Lewis, were equally successful. Diane Evans and Tommy Lewis each won a prize for playing hymn tunes at sight. Recently someone from Pollywurgy said that children could play minuets and sonatinas but none of them could play hymn tunes! As a result, Henry Walker has organized a hymn-playing contest which will last all year. Any child who can play hymns well enough at the weekly audition will have the privilege of playing the second hymn at the morning service, on the piano of course, while Mr. Walker plays the organ. Sam Lewis, who is the Superintendent, will invite the winner to play the Sunday School hymns on the same day. By next September Lanevery may be able to send some children to Pollywurgy to show how it is done, that is, if the children of that village do not take the hint and learn to play hymns too. Like minuets, they have to have practice!

This brings up the matter of piano practice. When the long golden days of June come, how can boys and girls stay inside and practise? Perhaps we can ask Pat and Margaret, who love their practice periods so much that mother almost has to drag them away from the instrument. All the Evans are musical. Even in spring-cleaning days they sang at their work. It seems ridiculous, I know, to sing Welsh songs while you are down on your knees waxing a floor, but that is just what Uncle Ted was doing. Lloyd Evans himself, the basso profundo of the choir, turned out some fine songs while reaching up to the high spots on the walls. A mild form of torture is that of being compelled to listen to a beginner playing exercises on a fiddle that is slightly out of tune, with many notes scratchy and discordant. Margaret has passed beyond that stage, and plays her Bach unaccompanied sonatas with fine intonation and clear phrasing. Perhaps the cleaning was made an easier task when Pat's sparkling scales and Margaret's graceful arpeggios were being given their daily dozen. I

(*Continued on page* 26)

e You Planning a Vacation School This Summer?

E SPARLING, Director of Children's Work and Church Vacation Schools

r Church has never had a ion School. How do we get d, and what materials d we use?" "We had such a ssful school last year that we ow making plans for this er. What help can you give ? So the inquiries about Vaca- School work come daily to esk of the director. **It is the when Churches start plan- for their Vacation Schools.**

ble Study is a major feature he Church Vacation School amme. Materials are prepared year based on a selected ne. This year the various os of children will be learn- about the Bible; especially they become acquainted with es in the Old Testament. ugh this experience, it is d that many children will a clearer understanding of 's purposes for them, and a ened desire to obey His will. he United Church Vacation ool Committee recommends sets of programme materials two types of schools in its tituency.

raded Schools in larger rches, and where there are gh children for three or more artments, will want to use e materials which are recom- ded:

indergarten: **God's Plan for ppy Homes,** McKinney and dner, Judson Press.

rimary: **Bible Friends,** Mc- r, Bethany Press.

unior: **Bible Pioneers,** Dem- e, Bethany Press.

ntermediates: **The Christian's de Book,** Pease, Judson Press.

Ungraded Schools in small rches, where there are only ugh children for one depart- nt or class, or two at the most, want materials more suitable their situations. The United rch Vacation School Commit- has worked hard the last few ars in preparing such pro- mme materials. These have n widely used by students on ssion fields, and caravaners in ny United Churches across ada. Because of the demand these materials, we are now ommending the following for in the small, ungraded Vaca- n Schools this year:

A Manual for Vacation School aders.

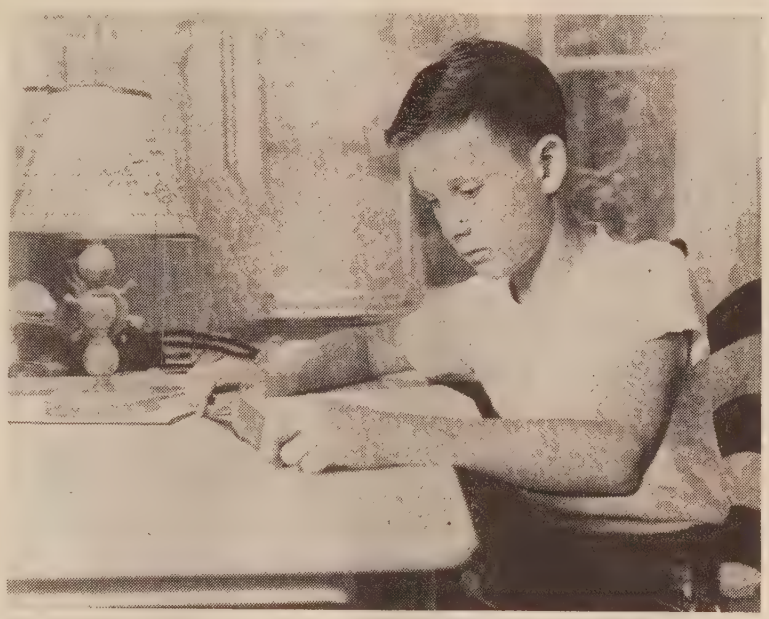
The Bible Jesus Knew.

Requests for these may be for- rded to the United Church ristian Education offices in the stern Conferences, and to the ard of Christian Education.

Stories of Jesus for Children erywhere is the 1955 mission- project for Church Vacation hools in Canada. This project recommended by the Church cation School Committee of the Department of Christian Education of the Canadian Council of Churches. It is sponsored and administered by the World Council of Christian Education. A packet of interesting materials, telling of the project, the number of story-picture books in various languages may be procured also, and stories and pictures of children in other lands learning about Jesus will be forwarded, free of charge, with every order of programme materials. We are particularly happy that one of the stories is written by the Rev. E. Newbery of Trinidad.

Now is the time to start planning your Vacation School. The programme materials are ready. The children will be ready and eager for a Church Vacation School once they have had a break from day school. But Vacation Schools do not grow of themselves! The Christian Education Committee in each Church needs to plan early for its summer programme for its children. The real values of a Vacation School are dependent upon its leadership. It is the wise committee that secures the services of men and women now to direct and teach in a Vacation School.

Parents of the children are often ready to serve the Church and their children by teaching in a Vacation School. Usually they desire help and training in advance. As well as securing the leadership for the school, the Christian Education Committee will want to provide training opportunities for its leaders. The Conference or Presbytery Christian Education Committees are ready to help Churches in a training programme, if requested. Last year eight young women gave at least two weeks' time each to leadership conferences and directing schools in British Columbia. In Manitoba, two women served the Churches in this way. In Alberta and the Central Conferences, two full-time supervisors for Vacation School work were kept busy with training conferences for leaders, and later in the summer, directing schools. Saskatchewan and the Maritime Conferences also carried on a special training programme for Vacation School leaders in their areas. A similar programme is being planned for 1955. The Conference Christian Education Committees and the Church Vacation School Committee of the Board of Christian Education are ready to give whatever guidance and assistance they can to aid the local Church in its Vacation School work.



Moss Photo, N.Y.

In Vacation Schools, *Stories of Jesus for Children Everywhere* is the missionary project for 1955.

Tell Us About It?

R. H. GILMOUR, Portrush, N. Ireland

Irish Notes

Presbyterian Church Moderator. The Rev. J. C. Breakey, minister of Fortwilliam Presbyterian Church, has been nominated by a majority of Presbyteries as Moderator for the coming year.

Unemployment in Ulster causing anxiety. The number of unemployed persons in Northern Ireland exceeds thirty-seven thousand and is one of our major problems. The town of Coleraine with a population of ten thousand has at the present time more than twelve hundred idle persons. The situation is similar in other centres. On the other hand there are more people engaged in industry in the Province than ever before, which is a source of encouragement to all who wish her well. During the past fifteen years two hundred new industries have come to Ulster, giving employment to sixty-three thousand people.

The January Cold Spell. In many ways during the week of low temperatures much havoc has been wrought in the province. It should be pointed out perhaps that the words "cold" and "low" have a very different meaning with us when speaking of temperatures as compared with their use in Canada, "cold" and "low" signifying anything below summer heat. One serious result was burst water-pipes, because houses are not built as they are in Canada with a view to defying Jack Frost. Many housewives to prevent their water-pipes from freezing turned the water on and kept it running during the period, with the result that many town reservoirs were emptied, so aggravating the situation. Everyone I think, except the kids, were glad to see the thaw come.

Ulster Dialect. One of our ministers, Dr. W. F. Marshall of Castlerock, has been giving a number of broadcast talks on the dialects of Ulster. Dialects mark! —plural—not just "the dilect" to illustrate which the lecturer had with him in the studio three men, each of whom told the story of the goose that laid the golden egg, in his own native dialect. That there should be more than one dialect in Ulster may surprise many who have not lived in Ireland, but we who live here can easily tell a Tyrone man from an Antrim one, e.g., by his tongue. Dr. Marshall further pointed out that many words together with their pronunciation in common use today in Ulster, especially among the less educated members of the community, represented really a purer form of Elizabethan English than their modern equivalents. So be respectful to the "ould" farmer you happen to meet in the fair—he may be better at the English than you. And oh! the longing to be again among one's home folk as the Irish youth far from his native soil hears with deep delight the familiar accents of his own fireside and imagination paints the picture of "the dear folk and gentle people that are in my home town."

Fort Massey Church, Halifax, N.S., Rev. D. M. Sinclair, minister. A Celtic Memorial Cross was dedicated recently by the minister, in memory of William Robertson, a charter member of the congregation. This Cross, which is a replica of the monument designed by Dr. Tait MacKenzie as a tribute to his life-long friend, Dr. Archibald MacMechan, was presented in the name of the family of Mr. Robertson, the late William Robertson, the late Mrs. J. W. Falconer, and Mrs. Sedgwick.

CHILDREN'S PAGE

MARGARET G. WILSON

Greta and the Easter Rabbit

Greta lived in a little white house with red awnings, just on the edge of the woods. The woods were not too big. That is why Greta was allowed to go into the woods alone. The woods were not too little. Greta thought they were just right.

Greta had no brothers or sisters to play with, but she did have her dog Butch. He was allowed to stay in the house if he wanted to. She also had Oscar, her big white rabbit.

In the summer time Oscar stayed outdoors in his own rabbit hutch, but in winter he had his special place, and it was a big room over the garage.

One April morning, Greta woke up knowing it was almost Easter, and she began thinking about the Easter rabbit. The more she thought about it the more she thought she would like to find the place where the Easter rabbit did all his work.

Right after breakfast Greta put on her hat, coat and boots, and started out, making sure Butch stayed in the house, because there was nothing Butch enjoyed doing more than chasing rabbits, and what a dreadful thing it would be if he chased the Easter rabbit.

Before starting for the woods, Greta stopped to tell Oscar about her plans, and she asked him if he knew where she might find the Easter rabbit. Oscar was most impolite. He never stopped nibbling his lettuce until Greta turned to leave, and then Oscar stopped only long enough to wiggle his little pink nose.

Greta went into the woods. Two big crows flew out of some tall trees, cawing their loudest because Greta had disturbed them. At her feet, Greta saw some spotted green leaves, and she knew that when the days got a little warmer those plants would have some pretty yellow flowers.

She saw two chipmunks, and then, four little rabbits, who seemed to be playing tag as they chased each other around and around and in and out among the trees. She stopped their play and asked them if one of them might be the Easter rabbit.

"No, I'm Peter, and these others are my sisters. No, none of us is the Easter rabbit. Who'd ever want to spend all his time colouring eggs and making frosting pictures on Easter eggs? That's work. I'd much rather play, and much rather eat the eggs, too." And off they went before she could even say "Thank you."

A little later on she saw an owl sitting up in the tree, and knowing him to be very wise, Greta asked him about the Easter rabbit. He didn't say a word. He just slowly shut one eye and winked at her. Then he slowly shut his other eye and winked.

Poor Greta, tired and disappointed, returned home. "Greta, you haven't looked for your Easter basket yet, and the morning is almost gone," was her mother's greeting. "If you don't get busy, the Easter rabbit may think you don't want one and he won't leave it another year."

Greta's hunt began. She looked behind the door. No—not there. She looked under her bed. No—not there. She looked in the refrigerator. No—not there. She looked in the washing machine. There it was! A beautiful green basket all lined with shiny paper grass and filled with jelly beans, coloured eggs, a chocolate rabbit and some marshmallow chicks.

She ran out to the garage to show Oscar. "Look, Oscar," she called, "I didn't find the Easter rabbit but the Easter rabbit found me."

Oscar stopped nibbling his carrot, looked at Greta, and began to wiggle his nose.

"Well, if you are the Easter rabbit, I think you might have said so before I went hunting in the woods."

Oscar never said a word, but as Greta turned to leave she thought she saw him slowly shut one eye and wink at her, then slowly shut the other eye and wink.

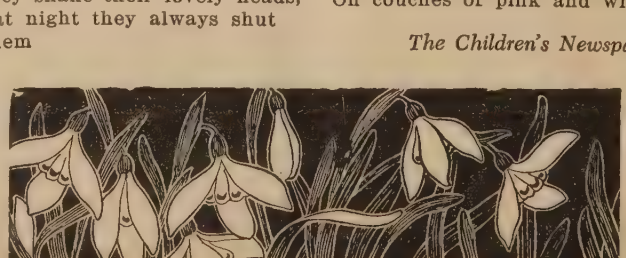
Whoever heard of a winking rabbit! Well Oscar was no ordinary rabbit, and the secret of the wise old owl was out. He didn't need to tell Greta, but Greta knew. The wink, that was it. The rabbit that winked his eyes was the Easter rabbit, and he, Oscar, the Easter rabbit, was her very own.

The Fairy Couches

Folklore states that anemones close at night because fairies sleep in the shelter of the petals.

In the woods each springtime,
Under the great oak trees,
Hosts of frail anemones
Sway and dance in the breeze.
Their pink-tipped petals are open,
As they shake their lovely heads,
But at night they always shut them
For they turn to fairy beds.
Up the slender flower-stalks
The fairies gently creep,
And, climbing into the flowers,
They curl up and go to sleep.
That is why the anemones
Close their petals at night,
So the fairies can slumber snugly
On couches of pink and white.

The Children's Newspaper.



Stop-Look-Listen

Stop, Look and Listen. This is the sign we read as we approach every railroad crossing. But that doesn't mean that we shouldn't stop, look and listen for anything but approaching trains.

There are many times when we would be greatly surprised if we would only stop, look and listen in our own back yards or on the way to school.

April is a month full of pleasant surprises. Gradually flurries of snow will disappear and we will have rain. The lawns will begin to look green again. The buds on the shrubbery and trees will gradually burst open and leaves will appear. Some flowers will begin to appear above the brown soil, while the crocuses, tulips and daffodils may even burst into bloom.

During April you may hear and see the messenger of spring that spent his winter vacation in the sunny south. Mr. Robin is the cheeriest messenger, who never fails to tell us spring is on its way. You may never have heard the piping of the "peepers" in spring, but once you hear it you will always want to listen to it.

Every time you hear or see something that seems to say to you "spring is coming" why not tell Mother about it. It may only be the worms on the sidewalk, or a thunder storm. Perhaps Mother would write it down, on a special piece of paper, for you. Then at the end of the month she could read to you all the different things you had seen or heard during the month of April.

Of course you can't do this unless you take time out from your play to just stop, look and listen.

SLIM-CHRISTIAN CONFERENCE

ew Venture of Faith Launched

ST MARSHALL HOWSE—A Letter from Alexandria

II

Muslim - Christian commit- Alexandria had hardly been to its first session when an e incident revealed some of fficulties and pitfalls ahead. Grand Mufti of Jerusalem in an Arab newspaper a two-column attack against fuslim - Christian movement he Alexandria gathering.

h familiar tactics he used irect charges but indirect stion. He inferred that the matter was a dark device of ialistic America to impose ontrol upon the Arab states. ent on with the suggestion, matory in the Middle East, there were Zionist connec- He finally reached the ing deduction that the Alex- a meeting and the treaty een Irak and Turkey were how the joint products of rican grand strategy against s.

e Mufti has been, since the - Israel war, a refugee in t. His feelings are so embit- that he cannot countenance neutrality whatever. He would ove no movement that was nti-Israel. His charges against Muslim - Christian fellowship so palpably distorted as to bsurd. Nevertheless, though shorn of much of his former tige, he is still a power to be oned with in many Muslim s. And his calculated associ- of the Muslim - Christian owship with American imper- m and with Israel will continue ake it difficult for many Mus- disposed to be favourable, to declare themselves openly.

he Mufti's blast brought quick lts. By coincidence the morn- the article appeared the ernor of Alexandria was indis- d and had to send his regrets he could not attend the ban- t at the opening of the Muslim- istian convention.

n the Governor's case, the ill- s was real but the coincidence too much for certain other c leaders. They did not wait to lore the truth. Within an hour, ee of the distinguished guests had also accepted a similar itation, telephoned similar rets.

Egyptian delegates to the con- tion thereupon went into some diplomatic fence - repairing, by evening the situation was tored. All the guests were sent or had sent high-ranking resentatives.

The Army representative, for mple, was the second highest cer in Alexandria and as such ked equal with the Prime Min- r. In Egypt at present the hest ranking officer ranks above Prime Minister, the theoretical ef.

Organization

The incidental formalities, however, did not impair the cordiality with which the assembled delegates began their task.

The object of the gathering was to approve formally the establishment of a Muslim-Christian Fellowship on a world scale, and to make plans for the first Assembly of this Fellowship to be called at a period yet to be determined during the year 1956. The Constitution Committee and the Policy Committee in particular faced a staggeringly difficult task. They had to draft documents acceptable not only to Coptic, Orthodox, Protestant and Roman Catholic Christians, but also to both Sunni and Shia Muslims divided not less irreconcilably than Christians. They had to work in groups where some members spoke only Arabic and every person's every word had to be repeated in translation.

Despite these handicaps, however, important documents will soon be ready for the public.

This routine toil, unromantic but critically important for the future, was lightened with one period of relaxation.

On Friday noon, Muslim members went to prayers, and, following lunch, delegates who desired were taken on a tour of Alexandria. They saw incalculable treasures of antiquity. They visited the catacombs and photographed Pompey's pillar. But most of them found their most exciting experience in a visit to the favourite palace of the former King Farouk, the place where a few years ago the king signed his abdication.

The palace gives meaning to the phrase "Oriental Splendour." Even the public rooms put the palace of Versailles in the shade. And the bathrooms both of the King and of the Queen were such as earth had not seen at the time of the French revolution.

Unfortunately even our special permit did not authorize use of the sunken marble baths. No king in Egypt, however, could keep a monopoly on loveliness. Alexandria is a city of extraordinary beauty. Its twelve miles of main street skirting the ocean can hardly be equalled anywhere in the world, and its citizens, even its elevator boys and custom officers, greet the visitor with friendly smiles and politeness that never fails.

International Christian Convention

FRANK P. FIDLER Toronto, Ont.

"Home and Church — Teach Christ Now!"

Ten thousand Sunday School workers and other leaders of Christian education will meet in Cleveland, Ohio, this summer to face the challenge of this theme.

Dr. Ralph Sockman, whose voice is widely heard on the Radio Pulpit each week, J. Arthur Rank, the British film producer, who is an active member of the World Council of Christian Education, Charles B. Templeton, evangelist and speaker on the T.V. network programme "Look Up and Live," are among the great leaders from many denominations who are on the programme of this Twenty-third International Sunday School Convention.

Mass meetings to be held in the air-conditioned Cleveland Public Auditorium, and scores of smaller group sessions will consider the Better Use and Understanding of the Bible, Home and Church Partnership in Christian Education, The Outreach of the Church School, and The World-wide Significance of Christian Education. Bible study will not only be discussed, but will be led daily in a new and vital way by Dr. Donald Miller and other carefully chosen group leaders. There will be a sharing of ideas and plans for Christian education, demonstrations of effective methods, and presentations of many new materials and helps for teachers, group leaders, superintendents, ministers, and for every Church member who recognizes the importance of teaching Christ—now!

Three afternoon sessions and one evening session will be planned denominationally. The Board of Christian Education of our Church is making plans for a "Conference within the Convention." About 250 delegates from all parts of our Church in Canada and from overseas are expected to be in Cleveland. This will represent one of the largest groups of Sunday School and Christian education leaders ever gathered from all parts of our Church. The programme for the denominational gatherings will be harmonious with the general theme of the convention, and the day-by-day emphasis of the general programme, but will deal specifically with its application in our own Church.

Conference committees of Christian Education have accepted attendance objectives. In one Conference, the Bay of Quinte, a plan has been developed to enable every Sunday School in the Conference to have a share in sending delegates. Those who go to Cleve-

(*Continued on page 27*)

Valleyfield

Back in the 1800's in Catherinestown, a small town in Quebec, a few Protestant families of different denominations decided to organize a Church. They bought an old tool-shed for $40, which served as the meeting place. The people took turns in providing transportation by row-boat for the minister, who came twice a month from Coteau Landing, the nearest source of supply. By this time the name of the town had been changed to Valleyfield, Que.

In 1857 land was given for a Church by a certain K. Nicholson. In 1860 the Church was built. Twenty-one years later a larger Church, still in use, was erected. It cost at the time $9,000.

In 1918 Mr. Robert Anderson was appointed organist. He still presides at the organ and directs the choir.

The Church has contributed several prominent people to the world. Dr. John Alexander McDonald became a medical missionary to South China. He was appointed in 1906 and did not get back home until 1931.

The late Hon. James A. Robb, who became Minister of Finance of the Dominion Government, was at one time chairman of the Board of Managers and member of Session.

Mr. George M. Loy, another member who was on the Session for sixty-four years, became Mayor of the town and later member of Parliament in the Federal Government for the district of Beauharnois.

The late Allen Walsh, also a member of Valleyfield, became Principal of Outremont High School. His brother, Dr. Arthur Walsh, was at one time Dean of the Faculty of Dentistry at McGill University.

Only two families of the tool-shed days remain.

Throughout the century there have been seventeen ministers. The present clergyman is the Rev. D. G. Gault, who has occupied the pulpit since 1949. True to its spirit the century-old Church is now helping another Church at Nitro, Quebec, get started.

Dr. Georgia Harkness at Naramata.

Dr. Georgia Harkness, Professor of Applied Theology at the Pacific School of Religion in Berkeley, California, will be the theme speaker at the School of Religion and Life, August 13-22, 1955, at the Christian Leadership Training School, Naramata, B.C. She is a leading theologian, the author of a number of books dealing with basic Christian belief, and an outstanding teacher of religion.

PEOPLE *and* CHURCHES

Rev. Isaac Khimla, Ratlam, India.

Photos by Editor

Prof. John Halla of Indore, India.

These two men are studying in Toronto on United Church Scholarships.

Mr. Khimla is a graduate of the Leonard Theological College, Jabalpur, India. He is married and has six children. Formerly minister at Ratlam, he is now under appointment to Sehore.

Prof. Halla is doing work in post-graduate history at the University of Toronto. He is married and has a three-year-old son. He will resume his work as Professor of History at Indore Christian College.

Both will return to India in May.

Individual Voters Defeated License

Flesherton Drys' Campaign

Beginning last fall, an agitation for a vote to open Flesherton to liquor outlets, began to raise its head. It was exactly 50 years since the last vote, the only one the community had known. As soon as the petition was circulated the proposed move became public property. The Ontario Temperance Federation representative, Royal Moulton, arrived in Flesherton. The Secretary for Evangelism and Social Service sent an offer of assistance.

Public meetings were called, but only a corporal's guard turned out, enough to form a committee. A DRY manager, the Baptist minister, Rev. Arthur Fletcher, was appointed. A UCC member, Charles Bellamy, Clerk of the municipality, was strictly just in preparing the special voters' list. Public statements from Mr. Fletcher and Rev. F. Hilliard (UCC) appeared in the local paper. Christmas and New Year's intervened, with little discussion on the issue.

It began to be agreed that the vote for a cocktail lounge license would not be favourable, but that the vote for a Brewers' warehouse was likely to be close. The argument was that it wouldn't do any harm, and would bring extra people to Flesherton to trade. In the pulpit and in private, the pastors endeavoured to combat even this beginning of surrender.

But the chief emphasis was put upon "getting out the vote." With 40 widows out of a voting roll of 306, and quite a few sick and shut-ins, this became a matter of making arrangements BEFORE voting day, as to who could be brought to vote (and who was too sick) and to give responsibility for each person to someone definitely appointed.

One man reported in bed with a heavy cold, got out to vote in the afternoon. Another just home from the hospital following a major operation was carefully escorted to the poll. All day long, lists of people voting were checked against the master-list as either Dry, Wet, or Doubtful. At closing time, **94 per cent. of actual residents** (including the sick and bed-fast) had voted. Only 80 voted for the cocktail-lounge license, but 129 had supported the beer warehouse. The "good-for-trade" argument caused 49 to switch their votes from dry to wet. Even so, the wets were 35 votes short of getting a beer warehouse license vote.

A public meeting two days before the vote, with outside speakers, movies, etc., brought out only a few convinced drys. It was going after the individual voter that won the day. F. H.

Dr. A. S. Murray, United Church Immigration Chaplain at Montreal, Que., an ardent camera lover, has received from Germany the gift of a miniature camera from a former fellow student at the University of Breslau, a belated recompense Mr. Herzig stated, for having saved the lives of himself and his family by a succession of food parcels sent during the Second World War.

Miss Nina Hall was guest of Foxwarren (Man.) Charge in recognition of her 57 years' service as organist. The three appointments joined in the celebration. Mrs. George Dunfield read an address, and as a token of appreciation and regard on behalf of many friends, Mrs. J. M. McCrindle presented Miss Hall with a diamond-set wrist watch and a brown leather wallet containing $50.

Bell St. Church, Ottawa, Rev. C. M. Currie, D.D., minister. In memory of Percy Palen, a beautiful memorial window was dedicated recently by the minister at an impressive service. Mr. Wesley Palen unveiled the window.

"You have a long way to go," Mrs A. B. Carman, who has recently entered her one hundredth year, says to Richard Casselman, one year old son of Mr. and Mrs. Arliss Casselman while Rev. Gordon F. Dangerfield minister of Iroquois (Ont.) Church looking on, is nearing the fifty mark Mrs. Carman was present when the Church was dedicated in 1877, and she is concerned because it must go under the St. Lawrence Seaway plan The congregation expects to be in their new Church in 1956

Photo by Editor

Annual Meeting of the Board of Evangelism and Social Service. Left ut: Rev. Angus J. MacQueen, London, Ontario, Chairman; Rev. J. R. mor, D.D., Secretary; and Dr. Edwin T. Dahlberg, minister of Delmar Baptist Church. St. Louis, Mo., one of the speakers.

ARD

Continued from page 5)

" Other resolutions on moral s included those on Raffles, ling, Bingos, Lotteries, on emperance problem, on hon- in civic and commercial life. rticular note was a resolu- on "Free Deals" which urged Retail Merchants' Association crease their efforts to have deals banned, since it was felt such practices were immoral unfair.

What the Board Did

heard an outline of the onal Evangelistic Mission's s and gave them its unquali- support, recognizing at the e time that other plans of the rch must be keyed into this all plan of evangelism ughout the Church.

gave approval to many ils in connection with its es and institutions, and heard orts concerning the ever-grow- need for Homes for Senior zens.

t approved the principles under- g the demand for an annual e made by the labour forces Canada and the United States, hout passing judgment on any ticular plan for guaranteed loyment. Dr. Harvey Forster Welland gave the Board valu- e help on this question. It tinued to urge more action by nicipal and provincial govern- nt on housing, suggesting that least ten per cent. of the units most public rental projects be bedroom units suitable for erly couples.

It approved a plan of National alth Insurance for Canada and ged that an attempt be made to ate public opinion on this ole question of public health needs. It expressed appreciation for the inauguration of the Canadian Rehabilitation programme, and urged Canada-wide co-operation with the Federal Government in its plans for the disabled. It urged parity prices for farmers as it noted the continued decline in the income of the farmer in relation to his cost of production.

Where the Members Came From

They came from Newfoundland and British Columbia and all points in between. They included farmers, civil servants, newspaper editors, and business men and women, lawyers, and industrial workers.

Rev. A. J. MacQueen presided ably as chairman. Rev. N. Dermott McInnes of Vancouver led the Wednesday worship service, and laymen and others led the Board in worship through its sessions. The Board passed a resolution of regret at the death of and deep appreciation for the life and service of Dr. Denzil G. Ridout. It also expressed appreciation of the ten years of fine service it had received from its former chairman, Rev. Arthur Organ. It was announced that the annual report of the Board with the addresses to the Board and all decisions and resolutions of the Board will be available shortly in printed form.

Likes Paper

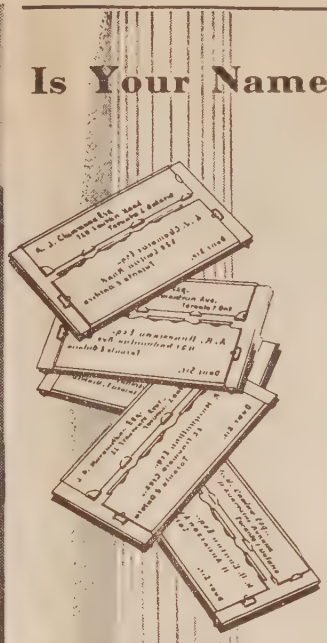
Dear Sir,—I write to tell you how much I enjoy the articles by R. J. Fraser entitled "The Doorbell Rang." I hope that there will be more.

When I get **The Observer** I turn first to your Editorials, "As I See It," and the Letters.

I like your publication.

Geo. W. Dingee.

Gagetown, N.B.



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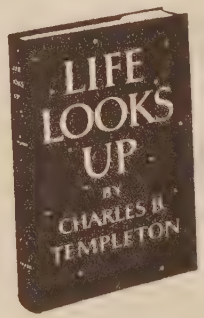

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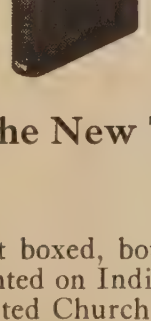

MARK 15 Je

to ask Pilate to do as he w
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stirred up the crowd to ha
for them Bar-ab'bas instead
again said to them, "Then
do with the man whom you

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Letters

We have received many letters to the Editor lately. We cannot publish them all immediately. Rather than hold over some until they are out of date, we have decided to publish them in abbreviated form. We hope we have done no injustice to the subject matter of any of them.—Editor.

Mr. A. R. Bjerke, Pelly, Sask., suggests commemorating the death of Christ in a quiet manner on April 5th, which, says the writer, is the proper date according to the Jewish calendar.

Mr. R. R. Mitchell, R. R. 3, Niagara Falls, Ont., objects to a review of "The Nazarene Gospel Restored" by C. E. S. Says the book is "blasphemy." He objects, as well, to a letter in February 15th issue headed "The Church and Truth." He says the letter "does nothing but cast doubt on the Word of God."

Rev. T. Hogerwaard, Ivanhoe, Ontario, takes issue with Murray Brooks' letter, February 15th issue, and with the statements of "Copernicus." He argues that acceptance or rejection of Biblical doctrine does not depend on logic but on a choice, and a man need not be intellectually dishonest in the choice he makes. He quotes as an example Professor Emil Brunner who "rejects the Virgin Birth" and Professor Karl Barth who accepts it. Nobody would charge Brunner with intellectual dishonesty. Both men are great Christians.

Mr. H. M. Farmer, Saint John, N.B., in a rather technical letter, of which an abbreviation does scant justice, replies to a letter by G. P. Stewart in the February 1st issue. He advances the reasons for the comparatively high rates of insurance on St. Andrew's United Church, Chatham, N.B. He says it is a frame building with one of the furnaces a wood-burning furnace with stovepipes going into a bracket chimney. With some changes which he outlines the rates could be reduced. Mr. Farmer argues that "self insurance" has not been too successful and cites the unhappy experience of Montreal and the State of Michigan.

"Amazed" protests the appearance of a Jewish Rabbi in the pulpit of Westminster United Church, Winnipeg, on February 19th. Jews who repudiate the Divinity of Christ and look for another Redeemer should have no place in a Christian Church. How could he, asks "Amazed," lead men to Christ, which is the sole function of the Christian Church?

Mr. A. MacLeod, Montreal, Que., agrees with Dr. Arthur Reynolds that a lot of our worship is "mushy and loquacious." He likes The United Church Order for the Communion Service and thinks it should be celebrated more often.

Dr. Henry Mick, Windsor, Ont. was moved by the death of Sir Thomas White to quote from an article which Sir Thomas wrote on "Permanent Peace" in which he said: "Permanent peace is of the spirit, not of the hand or the mind of man. We shall have it when men and nations 'love their neighbours as themselves,' and a Kingdom not of this world is firmly established in the hearts of more than 2,000,000,000 inhabitants."

Mr. D'Alton McLaughlin, President of "The Canadian College of Organists," Toronto, and **Messrs. Henry Rosevear** and **John Weatherseed** of the same organization write a joint letter. They describe the purpose of the organization which is to train and improve the techniques of organists. They have more application for organists than they can fill. One of the main reasons for the lack of organists, they declare, is the inadequate salaries paid them.

Rev. G. G. Harris, Naramata, B.C., quotes some statistics. Only 24 per cent. of the United Church children become members of the Church. Of the Sunday School enrollment only 25 per cent. are Intermediate and Senior pupils. He believes the reason the teenagers are not attracted to the Sunday Schools is because of inadequately trained teachers and "out-of-date text book material."

Mr. J. W. Wilkinson, Briercrest, Sask., asks someone to answer the question: "How much longer must we live under the hypocrisy of pretending that Formosa is China? Why does not Canada come out straight on Article 23 of the U.N. Charter? Is Canada afraid to call her soul her own?"

Mr. W. E. Elliott, Mimico, Ont., commenting on our editorial on the apathy of temperance people says that "When the Almighty in His wisdom decreed that Ontario should lose the fight against alcohol He permitted the removal from Temperance Headquarters the chief of staff, Rev. B. Spence."

Mr. Walter Daniel, New Westminster, B.C., senses some confusion among United Church pastors re infant baptism. He suggests the right time for baptism is when a child on profession of faith is received into the fellowship of the Church.

"A Seeker" takes issue both with Professor William Giffords and "Copernicus." The writer says that because we cannot understand all the miracles and mysteries set forth in the Gospels is no justification for declaring we are intellectually dishonest.

ev. E. M. Graham, Carievale, ., says the offer of a brewery ve a Civic Centre to Toronto to mind the statement of Big Salteaux, an Indian Chief. 875 a treaty was to be made government representatives bringing presents. The old f said: "We want none of the n's presents. When we set a rap we scatter pieces of meat round, but when the fox gets the trap we knock him on the l. We want no baits. Let your ts come like men and talk to

rs. C. I. Macnab, Oxford, N.S., ident of the Nova Scotia .T.U., thanks **The Observer** he editorial "Religious Dyna-" in February 15th issue and es with it. She disagrees with editorial in the same issue on Civic Centre. She says that our ement re a "lack of progres- temperance programme could have been made if we had read 1954 report of the Canadian .T.U. or the 1953 World .T.U. report." She concludes the W.C.T.U. has a "wonder- progressive, truly Christian gramme."

Ir. R. J. Fraser, Ottawa, Ont., ects to Polycarp's article ith of Politicians" in the Feb. issue. Before reading the cle Mr. Fraser says he had come from a breakfast eting in "our own House of mmons." It was attended "by ticians of several religious hs." There was grace before meal, prayer of thanksgiving, pture reading, and "a quiet animated discussion of the ntiality of prayer in personal ng, in state and government irs and international life, and rief address on conciliation by woman who during the war ed her life many times on alf of Jewish people."

Irs. Eva Levins, Grand View, n., comments with approval on umber of articles in the Feb. h issue, and then asks this rching question: "Why does United Church not do as ron Cooper suggests, start a crusade for peace by disarmament, negotiation and trade? Can we go on dodging the issue much longer?"

"A Troubled Reader" takes issue with Polycarp's article in the Feb. 15th issue. The writer "would have had more respect for him (Polycarp) if he had come out as an out-and-out atheist. And he calls it truth! I am sure Jesus would have called it by another name," the writer concludes.

Rev. H. G. Smith, Edmonton, Alta., notes an announcement that Premier Manning of Alberta was chairman of a Church meeting and was elected "apostle." Mr. Smith reports that the Premier loses no opportunity to denounce **The Revised Standard Version of the Bible,** a translation done by some of the most able and consecrated scholars in the world. He says that the Premier's theology or lack of it expounded over the air only leads to confusion. Commenting on the Premier's broadcasts on "The Back to the Bible Hour," the writer says "Intelligent Bible study on the adult level is not to be expected from that source."

Rev. Gilbert C. Johnson, Haney, B.C., calls attention to the lack of decisiveness shown by Rev. Ivor D. Williams when dealing with the question of Jehovah's Witnesses, as reported in the 1954 Evangelism and Social Service Report, page 93. Mr. Williams had said that it was hard to decide whether this sect should be prohibited as in Quebec or tolerated as in other provinces. Mr. Johnson says we have had in our generation enough evidence to show what happens when freedom of conscience is denied. "Much as I disagree with their tenets (i.e., Jehovah's Witnesses)" he says, "I find the Jehovah Witnesses a refreshing contrast with the thinly veiled Cæsar worship which characterizes so much of the life of the Churches generally. Do we believe in freedom of conscience or do we not?" That is the question Mr. Johnson directs to Mr. Williams in the concluding paragraph of his letter.

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LAYMEN

Elgin House Conference

"The Church should not be an institution but an evangelistic movement. It should not settle down into the rut of institutionalism, but rather should be a living, vital organism ever growing and developing. We ought to realize that **every great evangelistic movement has used laymen for its task.**"

The man who spoke these words will be Theme Speaker at the Third National Conference of Men of the United Church to be held at Elgin House, June 17-19, 1955. His name is Dr. Harry Denman, and he is Secretary of the Board of Evangelism of The Methodist Church in the U.S.A.

A layman who has been called to this important post by a Church that has more than 9,000,000 members, Dr. Denman will have a great message for 240 men who will gather at Elgin House this June.

Registrations have already begun to reach the office of The Board of Men. Some Church Boards and Men's Clubs are planning to pay expenses of official delegates. Early registration is encouraged.

A Worthy Project

The Trinity Men's Club of New Glasgow, N.S., was organized in 1944. Since then the Club has had an average of thirty weekly meetings and membership of seventy men annually.

In 1946 the Club purchased a shore farm and started developing a Summer Camp for the benefit of the youth of the congregation; also Sunday School and congregational picnics. During the intervening years the grounds have been landscaped, the old, farm house renovated and, with some assistance from local United Church congregations, ten cabins, with sleeping accommodations for nine persons in each, have been erected. The next step in the development of this property will be erection of a large dining and assembly hall. The property is now used annually by the Maritime Religious Education Council in July and August for youth camps. About three hundred boys and girls attend these Summer Camps and receive capable leadership in religious training, sports, handicraft and fellowship.

The steady growth of this project has been achieved with voluntary labour and financed by concerts, debates, rummage sales, suppers and donations.

Men and Missions

A layman who attended a large meeting in the Botany-Turin zone of Kent Presbytery reports: "The main purpose of the evening was to hear Dr. James Guest (a London dentist) give his Missionary and Maintenance talk. . . Jim has something on the ball . . . he presents missions in a most interesting manner . . . it becomes personal and close rather than 'foreign,' which is unfortunately the reception missions get in so many instances."

Visitation Evangelism

Weeks of prayerful preparation led to a successful Visitation Evangelism Training project conducted this winter by laymen and ministers of the Oxford Presbytery. Teams of laymen visited meetings in six different zones of the Presbytery. One member of each team conducted a Worship Service and the other explained fully the Visitation Evangelism programme and led a discussion.

Representatives of all zones then attended a Loyalty Banquet when Ross Hargreaves, President of the Lay Association, was chairman, and Rev. Angus MacQueen of London was guest speaker.

Reporting this fine project a layman writes: "Several of the Churches in our Presbytery have accepted the challenge and are planning Visitation Evangelism campaigns in their own Churches. This is our thanks. We are grateful to the Lord, as He has been very near to us in this our experience."

News of United Church Clubs

Montreal. "Everyday Law for Laymen" was the general theme of a popular series of four helpful lectures sponsored by the Summerlea United Church Men's Club during March. Two prominent lawyers, William Johnston and Russell R. Merifield, answered questions about Property Rights, Women's Rights in Quebec, Real Estate, Investments, Wills, Banking Problems.

Port Dalhousie, Ont. Another forward step in understanding was taken recently when the United Church Men met with the Men's Club of St. John's Anglican Church and exchanged ideas on the work and witness of men in the Christian Church. L. Moorhouse is President of the United Church Men, whose project at the moment is building a new Christian Education Centre.

Halifax, N.S. United Church Men and their wives will long remember the "Ladies' Night" programme held recently at J. Wesley Smith Memorial United Church here, President, Ralph Wooden. An address was given on "Fellowship" by Rev. Harry Rackham, and a coloured film on Newfoundland shown.

Baddeck, N.S. Fifty men of Greenwood United Church met recently to organize a United Church Men's Club.

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Diehl, kitchen foreman, flips flapjacks for the Annual Pan- Luncheon sponsored by St. rew's A.O.T.S. Club, Moose Jaw, Sask.

oose Jaw, Sask. Trinity T.S. members are working in lower hall to improve Sunday ool facilities. A Pancake and sage Dinner was held with l success. Zion A.O.T.S. Club t a successful rag drive.

emptville, Ont. A large con- gation attended St. John's ted Church on a recent Sunday ning, the occasion being the ual Laymen's Service, which conducted entirely by laymen he Church.

ault Ste. Marie, Ontario. Three nbers of the John St. United rch Men's Club have completed rses as Lay Preachers, under supervision of Presbytery, and serving wherever they are ded to conduct Church services.

Ialifax, N.S. At the Annual ting of the United Church Men Halifax Presbytery, Mr. Carl Allen, Principal of the School the Deaf, was elected Presi- t.

Regina, Sask. Work is nearing pletion on equipping the dicraft Room at the Prairie istian Training Centre, Fort Appelle. This has been under- en by the Council with labour vided by most of the Clubs in Regina-Moose Jaw area. The t is estimated at $2,000.

Transcona, Man. A.O.T.S. mem- s are busy painting kitchen boards and laying tile in the rch kitchen. Transportation is vided to teachers serving the South Transcona Sunday ool. A film night was held with ceeds going to purchase equip- nt for the Sunday School.

Taber, Alta. The A.O.T.S. trav- ng gavel was presented to the er Club by the Southminster up of Lethbridge, who also vided the evening's entertain- nt. Wm. Broadfoot is Taber's sident.

Revelstoke, B.C. Walter Good- d, Kelowna, was speaker at the first Anniversary Dinner of the Revelstoke A.O.T.S. Club.

Rossland, B.C. Dr. Harringan of Trail was guest speaker at a dinner meeting held by the St. Andrew's A.O.T.S. Club here. His topic was "Alcoholism."

West Burnaby, B.C. A series of fireside evenings have been held at several member's homes. This feature has proved very successful in strengthening fellowship among members. The A.O.T.S. Club is transporting blind persons to their Club in New Westminster.

Halifax, N.S. The Ecumenical Movement was ably discussed by Principal C. M. Nicholson of Pine Hill Divinity Hall when he addressed the St. Matthews United Church Men's Club recently.

Moncton, N.B. Wesley Memorial United Church Men's Association conducted two services in the Church on a recent Sunday, at which Mr. Albert DeJeet, an outstanding layman of the Salvation Army, Glace Bay, delivered stirring spiritual messages to large assemblages.

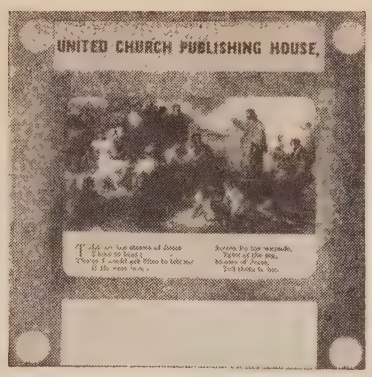
Selma, N.S. Stanley Miller is President of the recently organized Men's Club here. One of the first tasks the group undertook was to supply wood for the Church. Mr. Ernest Hilchie, a member of the group, donated the "standing timber," and the rest of the group finished the job by going back to the woods to make it ready for the stove. This resulted in seven cords of hardwood available for the local Church.

Gunningsville, N.B. An A.O.T.S. Club has recently been chartered here, the second group now organized in the Maritime Provinces.

Chemainus, B.C. A new A.O.T.S. Club has been formed as a result of a meeting at which several members of the Duncan Club took part. Ernie Jackson is President.

Assiniboia, Sask. St. Paul's A.O.T.S. Club initiated forty-three new members at a recent dinner meeting.

Winnipeg, Man. Home Street A.O.T.S. members repainted the minister's study, providing both material and labour. They are also building twelve folding tables for use by the Sunday School. Westminster A.O.T.S. Club supplied a chesterfield for the Prairie Christian Training Centre. Norwood A.O.T.S. members purchased forty chairs for the Sunday School and painted the Church parlour. King Memorial A.O.T.S. held their annual curling bonspiel with great success. Members are building folding banquet tables. St. Paul's have purchased and installed new coat and hat racks in the Church. St. Andrew's-Elgin A.O.T.S. Club has purchased the second hundred chairs for the Sunday School. St. Andrew's-River Heights A.O.T.S. heard Professor W. J. Waines, Dean of Arts and Science, University of Manitoba, speaking on Japan. A club historian has been appointed to gather information concerning club's past activities.



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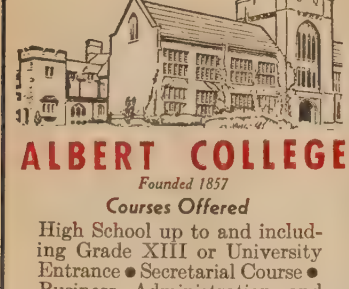

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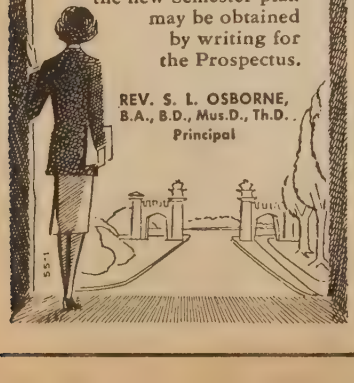


REV. S. L. OSBORNE, B.A., B.D., Mus.D., Th.D. Principal

Burn Mortgage

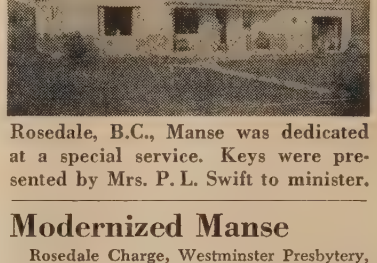
Renfrew Church, Vancouver, B.C., Rev. William Deans, minister. Annual Meeting was marked by the "Burning of the Mortgage" on the manse, Mrs. L. Bennett, Manse Fund Treasurer, putting the match to the note. Mr. L. C. Bushell read a letter of congratulation from the Board of Home Missions. Taking part also were former pastors, Rev. H. R. Vessey and Rev. J. W. Melvin, D.D., Mr. E. J. Russell, who superintended the building of the manse, and the minister. Rev. A. G. Atkins and Mrs. Atkins of the American Methodist Church Mission in India were special guests. In the winter and spring of 1948-49 he was supply at Renfrew Church, and during that period Mr. and Mrs. Atkins by their cheerful, loving service greatly endeared themselves to the congregation. They left for Calcutta, India, on Feb. 12th, to take charge of the Lee Memorial Mission in an emergency and expect to be there for about three years. Mrs. A. Cuthbert, President of the Women's Federation, presented them with twin garment bags, and on behalf of the Renfrew congregation wished them a safe journey and every success in the Master's service.

Alma Charge (Hamilton Conference), Rev. Jean C. Donaldson, minister. Alma and Goldstone Churches are small but forging ahead. By profession of faith, ten new members were added (five teen-agers and five mature adults); total membership is 193. As before, the Alma Charge has shown its keen interest in missions and world-outreach, for of the $9,315 raised on this charge, over a third, i.e., $3,181, went for others. (M. and M., $1,940; W.M.S., $795; other charitable causes, $446.) Highlights of the year were: Special Church Services, including a New Year's Eve Candlelight Service, Installation of new elders and stewards, Dedication of New Pulpit, Dedication of New Pulpit Chairs, outstanding speakers (Miss Mitsiko Tseuki, Japan; Rev. C. C. Kim, Korea; Rev. I. Khimla, India, etc.); monthly Film Services conducted entirely by the Y.P.U. using their new projector, Christmas Children's Service, etc.; redecoration inside and outside of the Alma Church; installation of new kitchen cupboards; formation of a Woman's Federation at Alma; dramatization of a scene in "Triumphs of the Faith" when the Exposition visited Guelph Presbytery; presentation of twenty pins in Alma Sunday School for near perfect attendance for the whole year (some of them being third-year pins) and a comparable number of similar pins in Goldstone Sunday School; OBSERVER Every Family Plan adopted.

Zion Church, Armstrong, B.C., Rev. Walter Little, minister. After the concerted effort of the past two years which resulted in the building of a Church Hall, the congregation has been consolidating its gains. Satisfactory progress was made during 1954 in reducing the mortgage. The treasurer, Mr. S. McNeill, reported that the Missionary and Maintenance objective had been met, and the general funds were in good condition. Anne Holowaty and Bob Little reported for the Through-the-week activities with Ted Kirby for the Y.P.U. and R. Bonner for A.O.T.S., Mrs. N. Bosomworth for the W.A., and Mr. Marshall for the Sunday School. The proposal that THE UNITED CHURCH OBSERVER should be in every home was carried, and efforts are being made to assure that every United Church family shall have THE OBSERVER.

Melville (Sask.) Church, Rev. L. H. Sanders, minister. Growth in all departments, particularly the Sunday School and mid-week work. Committees set up to secure costs and information for extension programme. Twenty-three new members by profession of faith, bringing Roll to all time high of 454. M. and M. allocation of $1,725 reached. General budget, $8,600. A.O.T.S. very active. Increased attendance at all services. Rev. and Mrs. Sanders accorded a vote of appreciation and urged to continue pastorate.

ANNUAL MEETINGS



Rosedale, B.C., Manse was dedicated at a special service. Keys were presented by Mrs. P. L. Swift to minister.

Modernized Manse

Rosedale Charge, Westminster Presbytery, Rev. James H. Stark, minister, completing his fourth year. Annual meeting revealed finances in good shape and a net increase of membership of 17. Besides General Funds the rebuilding and modernizing of the manse was completed at a cost of over $4,000 and 1,500 voluntary man hours of labour. The field raised for all purposes over $9,000, and increased its givings to M. and M. by $250. Three-point charge. Decided to carry on with Every-Family Plan.

Rainier-Bow Slope (Alta.) Charge, Rev. (Miss) F. P. MacLellan, minister. This year marked a great milestone in the history of this charge when the four annual meetings adopted a budget which made the charge self-supporting after many years of being aid-receiving. 20 members were received by profession of faith during the year. Two new W.A.s were formed, so that the three now have a membership of 63, which together raised $1,115. The charge adopted a budget for 1955 of $4,000; last year's budget was $3,340, which was more than met. Givings to M. and M. were $654, nearly a $300 increase over last year. Rainier Church received new furnishings for the Church in the form of a pulpit and chair. Rolling Hills almost doubled the capacity of Sunday School accommodation, and voted to increase that this year; the charge as a whole received the gift of a new communion chalice, bread plate, and silver baptismal bowl. Rolling Hills held a most inspiring preaching mission in November, of which Rev. H. A. Meadows of Medicine Hat was missioner. The setting up of a Building Fund in preparation for the building of a new manse was approved by all four points. Total membership now stands at 97.

Cookstown (Ont.) Church, Rev. J. C. Kellogg, minister. During the year, owing to the growth of the Sunday School, the basement auditorium was divided by a sliding partition, which was also hinged so that it could be swung up to the ceiling. Average attendance at Sunday School for 52 Sundays, 129, being 80 per cent. of those on the Roll. A Gar Wood oil furnace was installed in the Church and two-thirds paid for. The M. and M. Fund showed an increase. Thirteen members were received on profession of faith, bringing the resident membership to 267.

Central Church, Sault Ste. Marie, Ont., Rev. J. D. McKenzie, minister. Total membership, 1,404. Joined by profession of faith, 69; by transfer, 29. Of these new members, 32 came through the local Sunday School. M. and M., $7,949. Total receipts for the year amounted to $65,000. Highlight of the year was the complete renovation and re-decoration of the Church at a cost of $52,000. This amount included the cost of much new equipment for the Sunday School rooms, Fireside rooms, and the sanctuary. This extensive work was under the able leadership of Mr. Cyril Elliott, and Mr. I. S. Watkinson was chairman of the Committee of Finance. A new oil-burning furnace was installed in the manse.

Lansing (Ont.) Church, Rev. Wm. E. Wilson, minister. Membership, 652. New members received, 134. Total receipts were $42,404.23. For Missions, $2,427.70. In March a Church Building Canvass was made for a new Christian Education Wing. Total received in pledges, $91,000.

Carp (Ont.) Pastoral Charge, Rev. F. W. Taylor, minister. Total receipts, $6,876. M. and M., $613. New members received by Certificate, two. Highlights of the year in connection with the Carp congregation were: The ordination of Rev. Calvin Glenn Lucas; change-over to oil heating in the Church and Sunday School; heavy wiring and new lights in Sunday School; alteration of furnace room into an enlarged kitchen begun; High School Age Bible Class organized; and the establishment of an Organ Fund.

St. James Church, Dartmouth, N.S., Rev. W. Grant MacDonald, minister. New members, 54. Total raised for all purpos $54,000. Highlight: Letting contract f new Church Hall and Christian Educati Centre at a cost of $110,000 to be pa for completely in three years. Receiv permission of Halifax Presbytery to purcha a site in the Crichton Park area, to financed over a period of four years. T land comprises four building lots, and it proposed to use this for Church Extensio Dartmouth's rate of growth being great than any other metropolitan area duri the last few years, and the possibility highway extending from the new Ang MacDonald Bridge may pass through t area, the Church must look to the futu

Stewarton Church, Ottawa, Ont., Rev. S. Milliken, minister. Reports of go progress were heard at the annual meetin Total receipts were over $33,000; a ne high of $6,405 was raised for M. and M Woman's Association, $2,655, and W.M.S $3,120. Mortgage reduced. Vote of than to Rev. F. S. Milliken, D.D., to Haro McLeod, Sunday School superintendent, a his staff.

Eastview Church, Ottawa, Ont., Re Duncan McRae, D.D., minister. Much wo done on the Church property during t year, with new heating plant, water a sewage installed. Exterior and interi painted. Attendance at services showed 75 per cent. increase. Woman's Associati raised $1,744, and membership had double Sunday School has 81 pupils. New Buildi Fund started with $1,347 raised. Than voted to services of Dr. McRae, ministe

Summerlea Church, Lachine, P.Q., Re D. H. MacFarlane, minister. Total expend tures, including provision for 1955 mortga repayments, amounted to $26,912.45. balanced budget for 1955 calling for expenditure of $18,355 and revenue $18,400, was presented by Leslie Hollingworth, chairman of the committee stewards. The congregation ratified a confirmed a resolution of the Board Trustees and Official Board to sell t present manse on 56th Avenue and to bui a new one on the old Church property Fifty-First Avenue.

Memorial Windows

Metropolitan Church, Edmonton, Alt Rev. R. E. Vipond, minister. Raised for purposes, $52,000; M. and M., W.M.S Benevolent and Extension Funds, $16,00 Highlights were dedication of two Mer orial Windows: one in memory of Re John McKnight, assistant minister, 1952 a 1953, given by the congregation, and o from Dr. and Mrs. F. A. Keillor. T presentation of a memorial carillon by M A. L. Burrows and family, in memory Mrs. Burrows. Also a Bible Stand a Candlesticks were given by the Hosfo family, and Offering Plates by the Hamsto family. Miss Louise Cox began her wo as Deaconess and Director of Religio Education; and Mr. Robert Pounder organist and choir director.

Crandall (Man.) Church, Rev. A. I. Carruthers, minister. New members, 1 Total membership, 116. Total monies rais by Stewards, $2,330; M. and M., $18 Highlights: The Y.P.U. raised $300 producing a play in ten different plac Of this sum an amount was voted to ass in the training of a young man in Angc for the medical service. They also gave Baptismal Font to the Church. W.A. rais $1,350. They redecorated Church and t manse. W.M.S. raised $151.

Knox Church, Calgary, Alta. Ministe Rev. G. Preston MacLeod, D.D., Dougl A. Greenough, J. Rex Brown. New mer bers, 119—50 by profession of faith. Tot receipts, $66,293.15. M. & M., $10,080.2 W.A., $5,699.10; W.M.S., $2,804.71; oth benevolences, $4,367.60. Congregation vot support for Church Extension Fund. Pla include the setting up of a Fund for major renovation of the organ, and a fu to acquire title to the property to the nor of the Church which is held in trust f future use of congregation. Resolutions appreciation were passed for services of t ministers, staff, etc.

McKillop (Alta.) Church, Rev. Leona T. C. Harbour, minister. This new co gregation was constituted May 2, 195 and named in memory of Rev. Charles McKillop, first Presbyterian minister serve Lethbridge. For the half year: Ne members, 44, by profession of faith, a 118 by letter. Total membership, 156. Tot receipts, $19,723. M. and M., $237. W.A $2,512. New manse valued at $13,500 w erected, of which $5,065 was in volunte labour and contributed services and $2,5 from Church Extension Funds. Manse w completely and newly furnished by W. Miss Joan Rylands, Director of Music, w presented with a gift. A new Church edifi has been approved by Presbytery. T OBSERVER Family Plan approved.

ick Ridge (N.B.) Pastoral Charge, ndrew Myles, minister. New mem- ; 85 families. Total receipts, $6,000. M., $302. Charge hopes to remain porting. Response to Pine Hill cam- avourable. Highlights: New chancel oir loft installed in Kingsclear Church, through efforts of Young Adults. A n-porch was added to the parsonage, e Church project. Some landscaping o Church and parsonage grounds at k Ridge, with pleasing results. Fred- Presbytery held its fall meeting in idge Church. An inspiring public in the evening was addressed by arry Davis.

er St. Church, St. John's, Nfld., Rev. Vipond, minister. Total membership, Substantial increase in givings. M. ., $8,379. World's Hungry, $600. tribute was paid to the memory of voted women leaders in the congre- Miss Hattie Vipond and Mrs. John rie, who had died during the year. an Education in the Church centering work of the Deaconess, Miss Frances is being increasingly recognized for ective worth, while the Missionary ise was remarkable for the amount ey raised and the numbers enlisted work. The minister in his address ed the congregation that this was 0th anniversary of the beginning of at Gower Street.

uois (Ont.) Church, Rev. Gordon F. rfield, minister, 33 new members d. Encouraging reports from all zations. New M. and M. record. Com- ting the congregation on a successful Mr. Dangerfield pointed out that with certainty of the Seaway plans, and robability of seeking a new site, all work together and hope for the best.

dinal (Ont.) Church, Rev. Frank minister. Extensive repairs and im- nents were made to the Church edifice arsonage during year. All debts had net and a considerable reduction made e parsonage mortgage. 44 new mem- dded during the year, and a new all high reached for Missionary and enance. Total contributions from all izations totalled over $7,000.

ncerville (Ont.) Church, Rev. A. F. ver, minister. Encouraging reports all organizations. 13 were added to Church membership. There were ten ms. Total membership, 235. A pot- supper was served prior to the business ng.

Andrew's and St. Paul's Church, ll, Ontario, Rev. Thomas McNaught, ter. Total membership, 296. Total ts, $6,500. M. and M., $997.20; W.A., 2.31; W.M.S. met allocations. Min- who has served twenty years, receives ry increase of $100 in 1955. Progress ted in all departments.

rwick (N.S.) Church, Rev. Gordon C. le, minister. Receipts, $5,899.13. M. M. allocation met in full. W.M.S., .80. W.A.—Junior raised $586.55, paid .25, including cost of carpet and rs to manse. Welsford W.A., $211.45. Budget, $5,669, adopted.

inity Church, Forester's Falls, Ont., H. J. Veals, minister. Pot-luck supper ded meeting. Each society gave a good t, although the Church Account ed a deficit. Local business was dis- d and settled. A vote of thanks was red to the pastor and wife, Rev. H. J. and Mrs. Veals.

rst Church, Prince Rupert, B.C., Rev. ence G. Sieber, minister. New mem- received, 22; total membership, 188. inued increase in M. and M. to a new of $932, along with increased givings rally and to Building Rehabilitation, ng a grand total for 1954 of $15,159. congregation was pleased in that their vation programme was practically com- . $25,000 had been spent in this work, liabilities of only $3,200 covered by ges in 1955. The Every Member Plan THE OBSERVER was completing the first with the desire to continue. Mid-week among the boys and girls was growing g with the two Sunday Schools: First ed and Conrad United Hall. The on was asked to write former ministers, ing them greetings and asking for ographs to be hung in the Church office vestry. Appreciation of the work of Joyce M. Facey, W.M.S. worker, and ne minister was given.

orewood (Ont.) Church, Rev. D. L. lon, minister. Splendid reports from congregational organizations indicated ress during 1954. All debts paid. eased contributions to Missionary and ntenance. 112 families now under pas- l oversight. Thomas Reveller for the gregation moved a vote of appreciation he minister for his untiring efforts and itual guidance.

orth Gower (Ont.) Church, Rev. R. R. MacGregor, minister. Reports indicate uccessful year, with all obligations met, ew high of $1,400 in Missionary and Maintenance and $606 for the W.M.S. The pastoral charge consists of North Gower, Carsonby and Malakoff. During the year the basement hall of the North Gower Church was redecorated and improved, much by voluntary labour. Appreciation of the leadership of the minister, Rev. R. R. W. MacGregor, and Mrs. MacGregor, and choir leaders, Mrs. W. G. McCulla and Mrs. J. W. Crawford, were enthusiastically noted.

Aylwin (Que.) Church, Mr. Gordon Monk, lay supply. Encouraging reports at the annual meetings of the Danforth Lake, Kazabazua, Low and Aylwin congregations making up the Aylwin pastoral charge were noted. Over $4,000 was raised, and featuring the year was the renovations to the manse at Kazabazua, now occupied by Gordon Monk, lay supply minister, and Mrs. Monk. Alexander Fraser, for some years lay supply minister, and esteemed for his leadership, was called to Riceville, and succeeded by Mr. Monk.

Pincher Creek (Alta.) Church, Rev. R. M. Moriartey, minister. 18 new members were added during the year. Total membership, 286. Total amount raised by the congregation, $13,743. M. and M. givings increased to $2,271, an increase of 45 per cent. over last year, and an increase of 325 per cent. in five years.

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By Norman Wentworth DeWitt, Professor Emeritus of Latin, Victoria College, Toronto. This revealing study aims at making good the thesis that Epicureanism functioned as a bridge of transition from Greek philosophy to the Christian religion. A book of the first importance. $4.00.

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BOOKS

The Lord's Prayer

By Gardiner M. Day. (Toronto: Oxford University Press.) $1.75.

The Lord's Prayer has rightly become the common prayer of Christendom. It is striking in its simplicity, yet comprehensive in its fulness. In a meditative fashion in this little book, Gardiner M. Day of Cambridge gives a brief but incisive interpretation of this greatest of all prayers in simple and vigorous language. Rich and penetrating thoughts are distilled like glowing dew-drops over the pages of this book. The Lord's Prayer has become so familiar to us we are apt to use its great phrases unthinkingly or almost glibly. But when you sit down and look at the screen upon which the writer flashes sentence after sentence of this prayer set in the framework of his luminous commentary, you see more clearly the wonder, the glory and the hidden meaning of the words. The writer leads us to face the full significance of the Prayer, and then to examine ourselves in the spotlight it throws upon our souls. The illustrations given by Allan R. Crite are illuminating and suggestive. For personal devotions and for suggestive thought this little book can be read with great profit.

R. E. G.

"Jeremiah"

By Elmer A. Leslie. (Nashville, Tenn.: Abingdon Press.) $4.75.

This solid and instructive book is a serious commentary upon one of the greatest—if not the greatest — of Hebrew prophets. The author follows much the same method previously used by him in his commentary on the Psalms. He arranges the various parts of the book, including later additions, in what he regards as their chronological order, with his own —often suggestive and helpful— translations. Each section is preceded by an exposition of the passage as a whole.

So large and important a book as Jeremiah opens up many topics of great interest. God's covenant with Nature, as it has been called (Jer. 31: 35-37) — the place of instinct in religion (Jer. 8: 7)— the prophetic ideal of the reunion of Northern Israel and Judah (Jer. 31: 27, 28)—true and false prophecy (Jer. 23: 18) — Jeremiah "the father of true prayer" (Wellhausen) (Jer. 12: 1-4)—the transition from the order of creation to chaos (Jer. 4: 23-26) —may be mentioned offhand. Much light is shed upon these and other topics.

The bibliography includes the names of two United Church scholars—W. C. Graham and R. B. Y. Scott.

I heartily commend this book to all ministers, especially those who believe, as I do, in expository preaching. The style is easy, though undistinguished. Leslie is not a great original thinker, but he is a diligent and painstaking scholar who has enriched Anglo-American Biblical science by drawing copiously from Scandinavian and German sources.

R. M. P.

In the Steps of Jesus

By H. V. Morton. (Toronto: British Book Service.) $2.00.

Mr. Morton, in his Introduction, says that for something like sixteen hundred years pilgrims have been visiting the land in which Jesus was born and in which He died. It is safe to say that no person has visited the country with keener eyes to see and better literary powers to translate the scenes and pageants of the New Testament picture to those who read. Moreover, this book is written especially for younger readers, because the writer thinks that such a book would have interested him when he was young. To that end this modest book, so very well written, with countless portraits of places and persons in the New Testament story, is well adapted to take the interest and absorbed attention of younger folk. Its price makes it attractive for the parents and friends of younger readers to give them a book that can do them little but good.

H. D. R.

The Sun In Our House

By Marjorie Wilkinson. (Toronto: The Ryerson Press.) $1.00.

This is a devotional book of which the main theme is God's light: the gift of it; response to it; its help in the home; the strength and joy that come from it; the sharing of it. It is more interesting than many books of this type, inasmuch as it is filled with anecdotes from saintly and noble lives; for example, the second chapter refers to or quotes Francis of Assisi, the artist Millet, Bach, the early English poet Caedmon, Robert Raikes, Livingstone, Tersteegen, Dr. Frank Laubach, the apostle of literacy, and a couple of others, less well known. The little book suffers perhaps from being so jammed with biographical illustrations that little room is left for any development of the author's thought.

C. C. O.

Why Not Think It Over

By A. T. Barr. (New York: Exposition Press.) $3.00 (Am.)

This is a Canadian book, and a right smart one, too. The author has written four volumes; one

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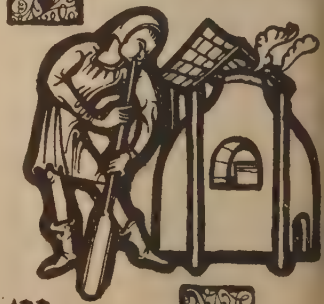

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I reviewed. It, too, was a
ne.
l, here is a book not of
as, but 48 brief essays. Barr
ls you to "think it over" in
petent way. He faces such
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Is ignorance bliss? What's
ame? Only death and taxes
Is all well that ends well?
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as a try at answering it:
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down a narrow groove and
life?" Have a try at that

philosophizes, too. He turns
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about Savonarola, Luther,
etc.? Where would the
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An heroic use of speech is
more precious than gold.
Barr, though he touches
than two scores of themes,
not forget he is a person. He
nts to the world Christ as
nly hope of salvation.
epeat, this is a thoughtful,
etent book, and merits a
sale. R. C.

ng Farmers in Denmark

Nancy Martin. (Toronto,
t.: The Macmillan Co. of
nada, Ltd.) $1.50.

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een nations can be cultivated
n exchange of young people,
Martin relates the experi-
s of ten young farmers of
and who spend two weeks as
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es of outstanding interest. Yet
story element is uppermost,
descriptions, incidental. There-
it will appeal to teen-agers,
icularly members of 4 H
s. H. M. W.

Crossing of the Copula

y Jean Filloux. (Toronto:
odd, Mead & Co.) $4.25.

his story is reminiscent of
tiki. To be sure, there are
ations. It is the Atlantic ocean
is crossed, in place of the
fic, and the means of trans-
ation is not a raft but a
maran — a sailboat with two
rate hulls held together by a
mon upper deck. In this
ously constructed craft four
and a woman sailed from
ce to New York by way of the
ary Islands and the West
es. Crossing the Atlantic from
Canaries to Martinique took
y-one days. There is the
e spirit of adventure, the same
tion to science, and the same
e observation of the ocean
world that made the former book so interesting. Clear illustrations, made from photographs taken during the trip, add to the reader's pleasure. J. H. A.

New Life in Old Lands

By Kathleen McLaughlin. (Toronto: Dodd, Mead & Co.) $4.25.

For any who despair of the role played by the United Nations Organization in world affairs, or for any who are unduly critical of the United Nations, this book is a good tonic. It is a positive statement of the practical down-to-earth work of the United Nations in the areas of the world where hunger, sickness, and poor agricultural methods are most in evidence. In short, it describes the technical assistance programme of the United Nations, and that with great enthusiasm and conviction on the part of the author.

Listless children in school are made alert with powdered milk; sanitation and health are taught to natives who had accepted poverty and sickness as the will of God; water is piped to a community whose people had carried it over steep and dangerous mountain paths; farm methods are changed and the land made productive; sickness that threatens extinction to cattle and sheep is overcome; people that once had known only weariness and despair are now privileged to enjoy the freedom and light of knowledge. These chapters read like the gospels where the blind are given sight, and the lame are made to walk.

The book provides a refresher course in geography, too, taking one from El Salvador to Ethiopia; from Mexico to Korea, then to Greece, from Peru to Columbia and Bolivia; from Afghanistan to Haiti. In every country a human situation lives in an account that is interesting and readable. Always the principles of the United Nations' technical assistance programme are revealed and the presence of the United Nations technicians keenly felt. Here is Christian charity at its best—not in gifts that we don't want and others can't use—but in the form of assistance that helps others to help themselves.

The reviewer feels that the book should make an appeal on a broad front. The avid reader will find it interesting and challenging, and he who reads but a book or two a year will have much food for thought. With agriculture playing such a predominant part, it should make a special appeal to rural people. M. B.

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By Charles M. Crowe, Wilmette Parish Methodist Church, Chicago. Publication date, April 9, 1955. Seventeen sermons on the life of Christ by an outstanding preacher. $2.50.

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The Cross Means Something!

Those universal hymnic words, "When I Survey the Wondrous Cross," so often sung but less frequently realized, still do bring to mind incidents highlighted by the Cross. For whether it be in symbolic form, or some mystical revelation, or perhaps a more stark, realistic appearance, the Cross means **SOMETHING**, somewhere along the path of life, to each and everyone. Even though it may be only when we fail to grasp its meaning.

To Steve, as George told it, it was the reality of its actual appearance before his bloodshot eyes — even though in symbolic form—that brought him from the edge of death into a new life of redemptive activity. Steve was an alcoholic.

One of the grandest chaps imaginable, until the toughness and roughness of life's battle shot something spiritual out of him and he lost his way. With it went his integrity, his love of family, his sense of gratitude. He set out deliberately to drink himself to death. With that cold set purpose in mind, he went on a last gigantic spree, terminating it by swallowing the whole raw contents of a bottle at a single draught—then called on someone to take him to a hospital to die. He lay there in a long, long coma. When his eyes finally opened he was all alone. His gaze immediately fell upon a crucifix hanging above his bed. The drugged senses cleared, the eyes lightened, as some strange, inexplicable reasoning moved him to say: "**Now** I know—it was **I** who put You there. If only You will help to get me out of here, I'll give the rest of my battered life, to taking You down from there." From that moment the lost battle, with all that had gone overboard with it, was regained. For Steve has been keeping his word.

"That were a present far too
small:
Love so amazing, so divine,
Demands my soul, my life, my
all."

With Therese it was something else again. She was a pitiable bit of wreckage who had listened to my wife, but still wilful, had gone on her weak and wandering way. Eventually she was located by an importunate friend who asked my wife to visit Therese — in what was reported to be one of the most disreputable county jails in the whole province. By mistake, a warder led her through the men's section, past tiers of cells where she was subjected to the leers of the inmates. She explained it was the women's quarters she wished to visit. "Oh, lady," the warder apologized, "I'm sorry! I thought it was your husband you had come to see."

"I suppose," she later related, "that surrender to the will of God means even this—to have one's so-called 'genteel respectability' exposed to the mire, the old fastidiousness abandoned, and to be misunderstood. But, after all, such a **tiny** splinter off the 'old rugged Cross'."

"My richest gain I count but
loss,
And pour contempt on all my
pride."

Came a day when Therese rang the doorbell again, to ask for further help. "I was wearing a gold-tipped onyx cross," said my wife. "On a gold filagree chain. Each had a special significance—the cross given me by my husband in token of our new life, the chain a much-cherished family heirloom. Suddenly came God's directive, all too startlingly clear: 'Give Therese your cross and chain. Put it about her neck.' Horrified, and rebellious, I argued, 'Anything else, God — my rings — anything but this cross!' I refused, and then, as so inevitably happens, the rebellion drove out the peace of mind which I had so happily come to know, and Therese went out once more, so pitiably defeated, her deepest needs still unsatisfied.

"The next week she returned, unexpectedly, still morally beaten and spiritually destitute. It was different with me, however, for I had now come back into the place of obedience, and unhesitatingly I hung the cross about her neck. 'For me?' she cried, in astonishment. 'I've never owned a cross in all my life. But how I've longed to have one! Imagine, for me!'"

"All the vain things that charm
me most
I sacrifice them to His blood."

Therese disappeared for some time, and then one morning, at **four o'clock**, a taxi pulled up at the door. There she was, poorly clad, drenched with rain, and very far from sober. Paying the fare, we brought her in, and quieted her, and my wife gently put her to bed. "Where have you been?" she questioned her. "Why are you like this?"

"We quarrelled again, and I left my husband ten days ago. It's been one tavern after another—always moving on, always so unhappy. And this cross!" She removed it from her neck. "This cross! Weighing me down, and down, and down. And God saying, over and over again, 'Take it off, take it off. Take it back to the woman. You've no right to wear it. Take it back to her.' It got heavier and heavier, until I couldn't stand it any longer. I was hungry and needed money, and someone offered me five dollars for it. But I couldn't take it—you know I couldn't. That's why I'm back here. Because I know **now** I'm not **worthy** to wear it." She held out the little symbol of Christendom's most challenging and demanding faith. "Take it," she sobbed. "I know now that my husband will **never** have me back."

Georgina Simpson, Morrin, Alberta, has received a bar for the ninth year of perfect attendance at Sunday School. As she had three perfect years before bars were first awarded, Georgina, who is fourteen, has a perfect attendance record of 12 years. Her teachers — three since she started—have a large share of credit in this record.

The incomparable paradox of the Cross! With that humble, broken admission of **unworthiness**, the power of the Resurrection **made** Therese **worthy**. For was not that the purpose of it all? Sorrowfully sobbing, surrendered at last, there came peace and a merciful fatigue, and, getting her cigarettes and matches safely out of reach, she was covered up and left gently crying herself to sleep. In the morning we called her husband. We said little, but—not surprisingly — he **did** come. And then, as the curtains were drawn on their reconciliation, my wife whispered, "Let's breathe a prayer of gratitude for the little onyx cross. It so faithfully played its part."

"See from His head, His hands,
His feet,
Sorrow and love flow mingled
down!
Did e'er such love and sorrow
meet,
Or thorns compose so rich a
crown?"

Dr. S. R. Laycock, one of Canada's leading psychologists, addressed the Ottawa United Church Ministerial Association recently in Parkdale Church. A number of medical men were also present. Speaking for the Canadian Mental Health Association, after pointing out trends, and giving statistics, Dr. Laycock stated that a clergyman occupies a unique place in the lives of most people and can minister to people psychologically in an important way.

Ministers and doctors entered into discussion following the address.

Rev. D. B. Macdonald, President, was chairman.

E SUNDAY SCHOOL LESSONS

Uniform Lessons for Adult Classes

McCRAE

Lesson for April 3
E CROSS AND DISCIPLE-SHIP

hn 12: 20-26; 2 Corinthians 5: 14-19.

is lesson is studied as the ch of Christ in the world s its commemoration of the week in our Lord's ministry rth—the week that we know ssion Week. There is perhaps ore effective reminder to us e vital significance of Jesus' than the fact that the events e last week occupy such a portion of the Gospel record. ere are two main themes n demand our consideration e Cross as the climax of our er's ministry, and the Cross e life of the Christian disciple. sus suffered death on the s because the Cross is this d's reaction to His Way of i and to the Kingdom He laimed. The world's sin and hness blinds it to truth, and when it is redeemed from is the vision splendid mani- And Jesus was allowed of to so suffer because only an ut devotion to the Kingdom n, whatever the cost, could to persuade men that the e of God seeks their redemp- These words of Archbishop ple are enlightening: "Men here cannot be a God of Love, if there were and He looked upon this world His heart ld break. The Church points e Cross and says, 'His heart break'."

he question remains — Why t there be a Cross in the life he Christian disciple? Why it inevitable that Jesus should — "If any man would come r Me let him deny himself and up his cross and follow Me"? answer is that the disciple of ist must live the way of love, that until we, too, have failed he way of love we are not in a tion to understand the real of God in His world. Failure omes necessary for real suc- . And if we are to accept the s in Christian living and enter the enriching fellowship of suffering of our Master we l have to learn to take upon selves the sins of others and ingly suffer for things that uld fall on others.

hanks to the full revelation in Gospels this is by no means loyless as it seems, for if we er with Him we shall also n with Him. He, for the joy was set before Him, endured Cross, despising the shame, is seated at the right hand of throne of God.

s any joy comparable with the of making the redeemed life ilable to every man? Some- ng of that joy is the portion of disciple who, in enlisting in service, takes cross-bearing account.

Lesson for April 10
OUR ASSURANCE OF ETERNAL LIFE

1 Corinthians 15: 3-10, 53-58.

For our Easter lesson we are here directed to the consideration of the great Easter faith rather than to the Gospel narratives of the Easter morning. This may seem strange on first thought, but we may be sure that there was purpose in the plan of the lesson compilers. The Easter narratives are lovely beyond describing, but the Easter faith is our vital concern. The manner of Jesus' Resurrection is certainly of great interest, but the fact that He is alive is paramount.

The two selections from Paul's great chapter on Immortality bring vividly to our attention the reality of Jesus' triumph. The first one records the appearances of our risen Lord, first to Peter, then to the twelve, and after that to some five hundred brethren at once—then to James and to Paul.

To this commentator, the unquestionable proof of the Resurrection is not chiefly the story of the empty tomb but the story of complete transformation of life after life in the persons who saw Him and knew that He was alive. Dejected and disappointed men were made into zealous heralds of the Gospel.

Paul was himself an outstanding example of this transformation which changed him from a violent persecutor of men of "the Way" into a tireless preacher of Christ —crucified and risen.

The closing passage of the lesson text is Paul's way of relating how Christ has met the longing of the human spirit for assurance that death is not the last word. Only one who is in possession of that assurance could challenge the awful sting that is in death and speak of the sting as unreal. Thanks be to God who giveth us the victory through our Lord Jesus Christ. The contemplation of a noble human spirit rich in righteous conduct and selfless service but entombed in a mortal body and blotted out in its decay is unreasonable. "This corruptible must put on incorruption. This mortal must put on immortality." That is the Divine answer to the human appeal, and Christ in His Resurrection has brought it into the realm of certainty, brought life and immortality to light.

The sting of death is sin. Christ has disarmed that monster in taking the world's sin upon Himself in His death and His victory at last when sin had done its worst opens the way to victory for all who come to God by Him. "Because I live, ye shall live also."

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1955 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

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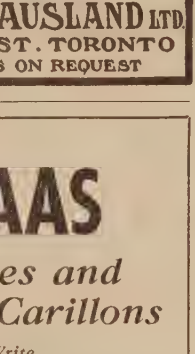

MUSIC

(*Continued from page* 10)

is a good thing that there are two pianos in the house, one upstairs and the other down, so that everyone gets a chance to practise. You should be there when Pat comes home with a new piece to learn. Recently she was given the Chopin waltz in E flat, and during the week she memorized the notes with their correct time values. Mr. Walker was delighted. But notes are not everything. Next week she learned the proper phrasing and pedalling. It takes many weeks of review for Pat and Margaret to bring their performance of music to a high standard. Margaret plays her violin pieces from memory, too; so does everyone who wishes to play well in public, even when they are asked to play hymn-tunes! That is part of Henry Walker's hymn-playing contest. Can you play a hymn tune from memory, and in any key? If so, you can play in Church at Lanevery.

How this column does fill up! I am so glad I went to Lanevery the other day. I hope to see many of my Music Maker friends this spring at Sunday School anniversaries. Already I have been to Collingwood, and soon I shall be at Oshawa, Waterdown, Galt, Lindsay and Peterborough, and several other places, so I hope you will stay after the service and let me talk to you for a minute.

We welcome to our Music Makers' Circle the following new members: Ethel Anstey (12), Purcell's Harbour Twillingate, Nfld.; George Johnson (9), Wardner, B.C.; Wayne George Hein (15), Eganville, Ont.; Patsy Sinclair (12), 102 Angeline St. S., Lindsay, Ont.; Margaret Hope (13), 100 Durham St. W., Lindsay, Ontario; Kathryn Harper (11), R.R. No. 1, Cobourg, Ont.; Dorothy Young (10), 242 Willow Ave., Toronto; Marnie Porter (16), 270 College St., Kingston, Ont.; and Malcolm Hiltz (6), Victoria Harbour, Ont.

MUSIC MAKER'S PLEDGE

For girls and boys under 18

1. **I will be loyal to my God, my parents, my teachers, and my friends.**
2. **I will learn to play or sing only the best music.**
3. **I will try to learn something new and useful each week.**
4. **I will do something helpful for someone else every day.**
5. **I may become very busy, but I will not complain of being tired.**
6. **I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.**

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, "The United Church Observer," 299 Queen Street West, Toronto 2-B, Canada.

Honoured

Rednersville Charge, in the Belleville Presbytery, Rev. T. F. Townsend, minister. Special appreciation was extended to Mr. Lorne Brickman, the Recording Steward. The records show Mr. Brickman has held this office for thirty-seven years. He has also represented the charge at Presbytery and Conference for most of that time.

In the Sabbath School at the Victoria Appointment he has served as Superintendent for forty-three years. His faithful work and cheery spirit have been an inspiration to the whole community. Mrs. Brickman had served the Church with similar devotion until she passed to higher service last August. Since her death, her husband and daughter, Miss Audra, have continued the work with very fine courage.

Gratitude for Gifts

Two letters have been received within the last few days expressing heartfelt gratitude to the Church for relief gifts.

One of these comes from Rev. Guido Comba of the Waldensian Church, Italy, in which he says: "We therefore wish to express to all our Canadian brethren who have contributed and continue to contribute to the work of the Waldensian Church the warm gratitude of our Church members and specially the gratitude of the Tavola Valdese and of its Treasurer."

The other is from Miss Emma M. Palethorpe of the Canadian Mission in Pusan, Korea. Miss Palethorpe says: "Under separate cover I am sending you another scroll of thanks. This is similar to the one a copy of which appeared on the cover of the February 15th issue of **The Observer.** It is from Dr. Yum, superintendent of an orphanage. Dr. Yum says a goodly portion of the money for hungry babies has been spent in buying whole milk powder to feed children too young to tolerate the skim milk powder, which is much more plentiful. None of the agencies seem to be importing whole milk to any extent. We got over $2,000 worth and distributed to different institutions for these infants, and Dr. Yum got his portion and was most grateful. A second lot has now been ordered and another distribution will be made when it comes."

COUNCIL

(*Continued from page* 3)

whole Church bringing the whole gospel to the whole world. It is a sign that something has happened to Christendom. It exists because there are in all its Member Churches people who know that the renewal of the Church is hindered by the divisions it displays to the world. They have recognized this division as a sin before God and as a denial of the Lord of the Church. They do not gloss over their differences but seek to face them honestly, together. As the Council's Central Committee meeting in Emmanuel College, Toronto, said in 1950: "We praise God for this foretaste of the unity of His people and continue hopefully with the work to which He has called us together; for the Council exists to serve the Churches as they prepare to meet their Lord who knows only one flock."

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Ilsie Horne, after forty years of service as a Mission Band leader, was ed by the King Memorial (Winnipeg) Women's Federation. A framed nial of appreciation, a beautiful lamp, and a bouquet of spring flowers presented at the Annual Congregational Meeting. Mrs. H. G. Tolton, ary president, and Mrs. W. Marcus, president, 1953-4, are shown above making the presentation.

Photo by "Chesterville Record"

Explorer Group of the Chester- Church, a section of which is above, forwarded a CARE to Mrs. Matsuzawa, Japan, who nowledgment sent a hand-carved e of fossil wood. The minister, R. A. Mitchell, is shown present- ae plaque. Mrs. R. A. Mitchell, eft, is leader, with Mrs. F. M. Cass.

John King, Knox Church, Sutton , Ont., has served as Missionary Maintenance Treasurer for forty —first in the Methodist Church since Union in the United ch. He is shown, at left above, he occasion of his retirement, ving a Bible from Mr. Harry mpson as a token of the appre- ciation of the congregation.

Honouring Jack Miner

"National Wild Life Week" always begins on April 10th. This was so designated by the Dominion Government as a perpetual memorial to the late Jack Miner, whose birthday fell on that date. Jack Miner, whose Bird Sanctuary at Kingsville, Ontario, is world known, did more for the preservation of wild bird life than any other man. When he died, tributes from people in every station of life were paid to him. Several suggestions were before Parliament for a memorial. This Wild Life Week was most acceptable to the family, because it cost the people of Canada nothing and comes at a time when the birds are returning.

Since the start of this "Week," it has become increasingly popular, particularly with educationists. Schools put special emphasis on the study of "Wild Life" during that week, and on Sunday (this year April 17th) an increasing number of ministers will use the opportunity to deal with the revelation of God in Nature.

CONVENTION

(*Continued from page* 13)

land as representatives of their congregation, or who represent groups of congregations or Presbytery or Conference Committees, will not only bring back the personal inspiration and knowledge which they gain in such a gathering, but will enrich a much wider area of life and work throughout the Church.

Information about registration, and a descriptive folder about the Convention, has been sent to every minister in the Church. Ask him who is going to represent your congregation. Or write to the Conference Christian Education Secretary, or the Convener of the C. E. Committee in your Presbytery or Conference. Will you be one of the United Church delegates?

Ontario Christian Endeavor Union Executive meeting in Hamilton in February heard reports on the International Convention to be held July 11th - 16th in Columbus, Ohio. Miss Jean Ferguson, Toronto, and Mr. Donald McQuarrie, Kitchener, will be the official representative for Ontario to the Youth Assembly.

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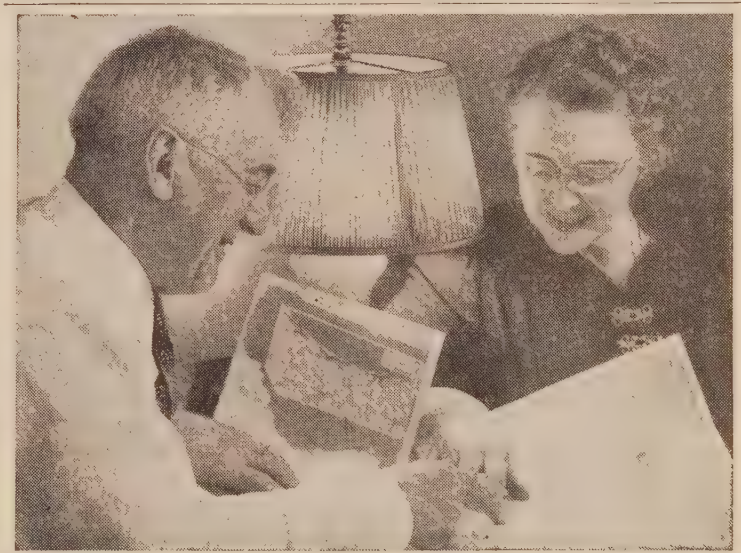

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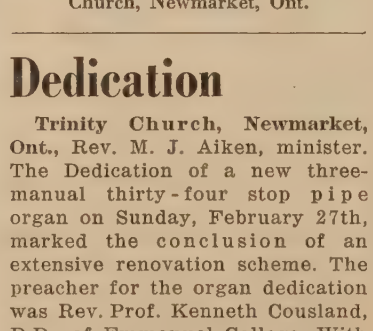
Rev. Frank Cryderman has recently been appointed Assistant Minister of Timothy Eaton Memorial Church, Toronto, Ont. He came from Memorial Church, St. Catharines, Ont., where he had ministered for eight and one-half years. Mr. Cryderman after graduating from Victoria and Emmanuel Colleges and Union Theological College, New York, remained in the Presbyterian Church in the U.S.A. until 1942, when he returned to Elora, Ont., Church. He was called to St. Catharines in 1946.

C.G.I.T. Rally. 170 girls and leaders in Swift Current Presbytery met for a C.G.I.T. Rally in Knox Church, Swift Current, Sask. Groups from thirteen centres took part in the programme directed by Mrs. H. Woods, Pennant.



The renovated interior of Trinity Church, Newmarket, Ont.

Dedication

Trinity Church, Newmarket, Ont., Rev. M. J. Aiken, minister. The Dedication of a new three-manual thirty-four stop pipe organ on Sunday, February 27th, marked the conclusion of an extensive renovation scheme. The preacher for the organ dedication was Rev. Prof. Kenneth Cousland, D.D., of Emmanuel College. With him at the evening service was the Emmanuel College Chapel Choir, who were associated with him in "A Festival of Praise." It was a memorable day in the life of the Church.

The rededication of the Church proper after renovation was conducted on Sunday, November 21st, by the Moderator, Right Rev. George Dorey, D.D., with Rev. E. Marshall Howse, D.D., of Bloor Street Church, Toronto, preaching at the evening service.

The renovation scheme has been under planning during the past two years, and active work was begun in June 1954. The completion of the scheme leaves Trinity Church with one of the most modern and beautiful places of worship to be found anywhere. The seating arrangements of chancel style are of limed oak. The decoration is an over-all arrangement of a quiet grey blue, with some concealed flush-lighting. The whole effect is quiet and worshipful, and was arranged under the guidance of Bruce Brown and Brisley, Architects. Mr. B. E. Hirons is Director of Music.

Baptismal Font

Hillhurst Church, Calgary, Alta., Rev. A. Finnis Marsh, D.D., minister, dedicated a Baptismal Font in memory of the late Mrs. Margaret McEwen. She came to Calgary in 1907 and became a Charter Member of St. Paul's Methodist Church, which entered Union with Hillhurst in 1925. She was a faithful member until her death February 24, 1954, aged 94 years.

Rabbi Addresses Men

The Men's Associations of Summerlea United and St. Paul's Anglican Churches, Lachine, Que., met in the new Anglican Parish Hall recently and heard Rabbi Harry J. Stern speak on how the relationship between Jew and Christian has improved in modern times.

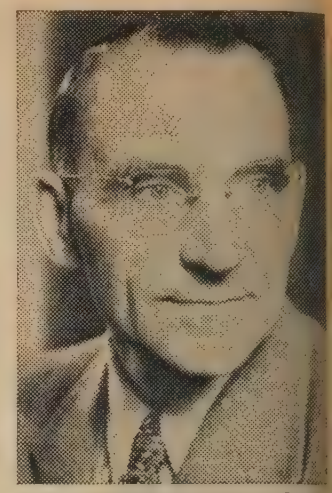
Mr. and Mrs. R. Y. Griffiths were guests of honour at a recent farewell evening given for them at the Cote des Neiges Church, Montreal. After twenty years of service in many capacities, Mr. Griffiths and his family have moved to Valois, Que. Mr. Griffith is well known as a Christian Education leader and expert on Visual Education. He was presented with a leather-bound testimonial, a chair, and a travelling clock, and Mrs. Griffiths received a string of cultured pearls.

Induction

Rev. K. G. McMillan was inducted into the Charge of St. Lambert, Que., Church recently, Rev. J. W. Patterson, Chairman of Montreal Presbytery, conducting the service. He was assisted by Rev. N. A. McMurray, D.D., Rev. R. DeWitt Scott, D.D., Rev. R. C. Belbin, and Rev. D. N. Grant, Interim Minister.

Following the service, a social gathering was held in the Memorial Hall, conducted by Mr. A. McMath, Session Clerk. During t programme an oil painting w presented by Mr. Wm. McDoug to Rev. D. N. Grant, who serv the Church as Interim Minist for six months.

Rev. Canon Stevens was a gue



Dr. Paul S. Minear, College lectur this summer.

Guest Lecturer

Dr. Paul S. Minear, Professo of New Testament, Andover New ton Theological School, Newto Centre, Massachusetts, U.S.A., wi be the guest lecturer at Summ Schools for ministers in thr theological colleges this yea These Summer Schools will b held as follows:

St. Stephen's, Edmonton, Alt —August 15-19.

St. Andrew's, Saskatoon, Sas —August 22-26.

Pine Hill, Halifax, N.S.—Se tember 6-9.

Dr. Minear will lecture on th topic "The Vocation of th Church."

He is widely known as an ou standing scholar and Bible expo itor. He is an interpreter of th Scriptures, but is singularly gift in his ability to relate the the logical meaning of the Bible the minister's work of preachi the Word. He is the author of number of books.

Rev. K. G. McMillan Inducted int St. Lambert, Que., Charge.

Rev. John E. Lane, D.D.

John E. Lane, D.D., after more lf a century in the ministry, died at ne in Regina on January 5, 1955. spent New Year's with his son and r-in-law, the Rev. Homer and Mrs. f Saskatoon; he had talked long to his daughter and son-in-law, the . R. and Mrs. Barbour of New Conn. He had been to Church morning and offered the closing in Sunday School on Sunday after- Tuesday evening at 9 p.m. he had ned his minister, Rev. Reginald Fox, cceeded him at Rosemont, Regina. dnesday he had risen as usual, and me during the evening lay down on esterfield and went peacefully to John Lane died the way he lived, confidently, and without wanting to be put to any trouble on his . As the Regina *Leader-Post* said, ad that quality of goodness in him the special quality of the world's les."

Lane was born at Anderson, near ry's, Ontario, and received his ele- y education there. One of his class- was the Rt. Hon. Arthur Meighen, whom he maintained a life-long ip. After teaching school for two n Manitoba, he entered Wesley Col- rom whence he graduated in Arts 0 and in Theology in 1903. In his year he was captain of the senior l team. He was ordained in 1903 by anitoba and North West Conference nt to Swann River, which was then new" north, and where horseback he means of transportation. Three prior to this he had served as a ioner at Huntingdon, near Souris in ba.

r to Church Union, Dr. Lane also at Arden, Roland, Baldur, Hartney, rall. After Union he had only two ates, Birtle 1926-36 and Pine Falls, 46.

ays interested in the wider work of hurch Dr. Lane served as Secretary Stationing Committee of Conference, ary of Manitoba Conference, as well ny presbytery offices. In 1933 he was ed the honorary degree of Doctor of ty from United College, Winnipeg, for his work as a rural pastor.

Lane retired in 1946 and moved to a, where his son was minister of chael Church. Two years later Mrs. the former Jessie Alice Lamb of ale, Man., passed away. In his retire- Dr. Lane was asked by the Regina tery to act as retired supply for a congregation on the outskirts of the Rosemont. A new building develop- took place and the area was populated young veterans. Not often is it given man officially retired with half a y's service behind him to lead a -growing congregation largely com- of young veterans in the planning uilding of a new Church. But this is Dr. Lane did, and in the spring of the new Church was dedicated.

t June Dr. Lane retired again and was ded at Rosemont by Rev. Reginald He spent some time in hospital and ondered if he would come out, but I went to visit him there were four ers round his bed and Dr. Lane, near- 0, was sitting on the bed, holding court eading the discussion as sprightly as

e funeral service was held in the h he helped to build. Presbytery led and the Church was jammed with erflow in the basement. The service onducted by Mr. Fox, the address was by Dr. R. J. McDonald, former intendent of Home Missions, and the rs were led by Dr. Frederic Passmore. e dominant note was not mourning ousing thanksgiving. Dr. Lane's fav- hymn, "Praise my soul, the King of en," was sung, and his brother min- and parishioners sang it as he would wanted it sung. The organist com- ed to me afterwards, "The congrega- took that hymn right away from me."

F. H. M.

Mrs. Albert Harvey

December 15, 1954, there passed at Benito Hospital, Manitoba, one had served her God and the Church childhood. Luella May Harvey was in 1901 at Eldorado, Ontario, the hter of George Sandford and Elvina Fox. She was, for a number of years, Sunday School Superintendent, President of the Woman's Missionary Society and Church Organist, and actively interested in the Woman's Association at Eldorado United Church. Her home, near the parsonage, was like a second residence for one minister after another. When she moved to Durban, Manitoba, a few years ago, she again became Sunday School Superintendent, and her main wish during her last illness was to be able to continue as Superintendent when she was well again.

Her bright and cheery disposition endeared her to a host of friends and dear ones in Ontario and Manitoba.

Mr. Albert Harvey is having an electric organ installed in Durban United Church in her memory and that of Mrs. Elizabeth Harvey.

Mr. Hugh Jack Barclay

On December 23rd, 1954, in a Saskatoon hospital the Driver Community lost another of its pioneer citizens by the death of Hugh Jack Barclay, aged 71 years. The late Mr. Barclay was born in Beaverton, Ontario, April 20th, 1883. He lived there until, at the early age of 16, he went to Ames, Iowa, where he lived for six years. In 1906 he, with his three brothers, who are now deceased, homesteaded at Driver, where he continued to farm until the time of his death.

In 1920 he married Jeannie McMechan, of Madoc, Ont. To this union were born four children, Will, Harold, Gordon, and daughter Jean, all at home.

He was a member of the Driver United Church, and for a number of years was on the Church Board and a trustee of the school Board.

The funeral service was held on Dec. 28th in the Coleville United Church, conducted by Rev. L. B. Sealy of Kindersley. A large crowd attended. Interment was made in the family plot in the Coleville Cemetery.

Capt. Alfred James Holland

Funeral services were held in Canadian Memorial Church, Vancouver, B.C., on November 23rd, 1954, for Captain Alfred James Holland, who died on November 20th at the age of 78.

Captain Holland was retired Marine Superintendent of Canadian Pacific Steamships and former Master of *R.M.S. Empress of Japan* and other trans-Pacific Empress liners. He had a long and distinguished seagoing career. He was educated at Greenwich Naval School, and served his apprenticeship in the full-rigged ship, *British Empire* of London. After service with the China Navigation Company and the Cunard Line, the Captain entered the service of the Canadian Pacific Steamships Company as fourth officer in the first *Empress of Japan*. During World War I he served in this ship which was taken over by the Royal Navy and equipped as an armed merchant cruiser.

Captain Holland was Staff Captain of the *Empress of Australia* under Captain Samuel Robinson, C.B.E., on September 1st, 1923, when the Yokohama earthquake took place. Captain Robinson and Captain Holland worked their ship through a harbour covered with blazing oil, and made more hazardous by drifting ships, and rescued thousands of refugees.

During his long service with the C. P. Steamships Captain Holland commanded the first *Empress of Japan, Mattawa, Empress of Russia, Empress of Asia,* and *Empress of Canada.* Many missionaries who travelled C.P.R., remember with gratitude the Captain's gracious kindliness.

Captain Holland took a keen interest in public affairs, and was an active supporter of the John Howard Society, Alexander Orphanage, Navy League of Canada, Sailors' Home, A.O.T.S., The Bible Society, Rotary International, a Life Member of the Session of Canadian Memorial Church, and a most valuable member of the Marine Mission Committee of the B.C. Conference.

His first and abiding loyalty was to his Lord and Saviour Jesus Christ. This loyalty was expressed in the Captain's life-long devotion to the Church, and in his readiness to witness for our Lord at all times. He was a preacher and public speaker of outstanding ability, and many friends in Hong Kong and Vancouver remember his sermons and addresses and the help and inspiration received from them. Recently he recorded a series of talks for the "Sunday School of the Air," under the name of the "Old Salt."

Captain Holland is survived by his wife Alice in Vancouver, and by a sister, Mrs. H. Holroyd of White Rock, B.C.

The funeral service was conducted by Rev. George Turpin and Rev. James G. Gorwill, with burial in Ocean View Cemetery.

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St. James Church, Ottawa, Ont., Rev. Robert W. McLauchlin, minister, on Sunday morning, Jan. 30th, the congregation, after the best year in its history, presented a new Geneva gown to the minister, as a token of esteem and appreciation for the six years of faithful and constructive leadership. The gown was presented by Mrs. Harry Pullen, President of the Woman's Association, and was dedicated by Rev. Wm. Lloyd, assistant to the minister.

Plans for a $35,000 renovation of the Church School were approved at a recent meeting of the congregation. The project is to begin in the spring and be completed in time for the fall opening of the Church activities. The renovation will provide added facilities and bring the property up to date in this steadily growing Church. Since Mr. McLauchlin began his ministry, six hundred new members have taken their places in its work and life to make it one of Ottawa's largest congregations.

Walker Road Church, Windsor, Ont., Rev. Arthur Sinclair, minister. The superstructure of this Church is now being built. For more than seven years the congregation has worshipped in the basement. A large number attended the laying of the cornerstone, when Rev. John A. Walker, President of London Conference, gave an address. The stone was laid by Mr. C. H. Packman, Chairman of the Building Committee.

Pulpit Vacancies

Woodrow four-point pastoral charge becomes vacant June 30, 1955. Interested ministers please write Hugh Robertson, Kincaid, Sask.

* * * * *

Marshall Memorial United Church, Ancaster, Ont., Hamilton Presbytery, will be vacant June 30, 1955. Interested ministers please write Mr. E. W. Brunton, Ancaster, Ont.

* * * * *

Macleod Pastoral Charge, South Alberta Presbytery, vacant June 30th, 1955. Interested ministers please write J. P. Griffin, Box 416, Fort Macleod, Alberta.

* * * * *

Central Church, Weston, Ont., Pastoral Charge vacant June 30, 1955. Interested ministers please write Mr. C. W. Christie, 201 John Street, Weston, Ontario.

* * * * *

Riverside Pastoral Charge, Toronto West Presbytery, vacant June 30, 1955. Interested ministers please write G. L. Keyes, 67 Lovilla Blvd., Toronto 15, Ont.

* * * * *

Canmore-Exshaw two-point charge, Calgary Presbytery, vacant June 30th, 1955. Ordained minister wanted. Apply to Mr. J. E. Fowers, Canmore, Alberta.

* * * * *

Welwyn - McAuley, two point charge, Qu'Appelle Presbytery, vacant June 30th. Interested ministers write C. B. Spurr, Welwyn, Sask.

* * * * *

Beaver Valley pastoral charge, Grey Presbytery, vacant June 30th, desires minister. Interested ministers please write George South, Heathcote, Ontario.

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Sixth Avenue Church, New Westminster, B.C.
Garnet Church, Jarvis, Ont., Charge
Fourth Line Church, Cedar Springs, Ont., Charge
Black Creek Church, Milford, Ont., Charge
Calvin Church, Bathurst, Ont., Charge
Gilford Church, Churchill, Ont., Charge

Gainsborough three-point charge becomes vacant June 30th. Ministers interested write to W. A. Marr, Gainsborough, Sask.

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Appin-Tait's three-point pastoral charge, Middlesex Presbytery, vacant June 30, 1955. Interested ministers write R. W. Macfie, Appin, Ont.

* * * * *

Beverley Hills, Ont., pastoral charge, Toronto West Presbytery, vacant July 1st. Ministers interested write Mrs. Shallhorn, 19 Adele Ave., Beverley Hills P.O., Ontario.

* * * * *

Champion Pastoral Charge, High River Presbytery, vacant June 30th, 1955. Interested ministers write L. R. McGrail, Box 282, Champion, Alberta.

* * * * *

Newington two-point pastoral charge, Glengarry Presbytery, vacant June 30th, 1955. Interested ministers write Mr. Wm. Pettit, R. R. 1, Newington, Ontario.

* * * * *

Haileybury pastoral charge, vacant June 30th. Interested ministers contact Robert McGill, Haileybury, Ontario.

* * * * *

Shannonville, three-point pastoral charge, Belleville Presbytery, vacant June 30th, 1955. Interested ministers communicate with Wm. McMechan, Shannonville, Ont.

* * * * *

Leader pastoral charge, two points, Swift Current Presbytery, will become vacant June 30, 1955. Interested ministers please write to F. E. Priebe, Leader, Sask.

* * * * *

Holland-Camille, two-point charge, Carman Presbytery, vacant June 30, 1955. Ordained ministers interested write Mrs. Don Sanderson, Holland, Manitoba.

* * * * *

Bayside Pastoral Charge, Belleville Presbytery, vacant June 30, 1955. Interested ministers write R. Edmondson, R. R. 2, Belleville, Ont.

* * * * *

The Cannifton four-point pastoral charge, Belleville Presbytery, has become vacant due to the death of the Rev. L. S. Throop. Ministers interested please write Roy C. Pound, Cannifton, Ontario.

* * * * *

St. David's pastoral charge, Toronto West Presbytery, becomes vacant June 30, 1955. Interested ministers write James M. Stewart, 47 Jesmond Ave., Toronto, Ont. Dr. C. A. Mustard is retiring after 45 years of outstanding service to St. David's.

* * * * *

Due to the retirement of our minister, the Thornton, Egbert pastoral charge will require a minister June 30th, 1955. Any interested ministers please write to E. Francis Crane, R. R. 5, Barrie, Ontario.

* * * * *

Laurel pastoral charge, Dufferin Peel Presbytery, pulpit will become vacant June 30, 1955. Interested ministers write Vince Walker, Laurel, Ontario.

* * * * *

Brechin - Udney pastoral charge becomes vacant June 30, 1955. This is a three-point charge. Interested ministers please write Ed. Elder, Uptergrove R. R. 1, Ontario.

* * * * *

La Riviere three-point charge becomes vacant June 30, 1955. Interested ministers write Robert D. Shields, La Riviere, Man.

* * * * *

The Shedden three-point charge will be vacant June 30, 1955. Interested ministers please write Leonard Moore, Shedden, Ont.

The Donway United Church, Toronto East Presbytery, vacant July 1, 1955. Interested ministers contact R. W. Hipwell, Chairman of the Pastoral Relations, 61 Overton Crescent, Don Mills, Ontario.

* * * * *

The Bervie-Chalmers, newly constituted pastoral charge, Bruce Presbytery, is seeking a minister; vacant June 30th. Interested ministers write to Mr. Duncan Campbell, R. R. 4, Kincardine, Ont.

* * * * *

Annan three-point charge, Grey Presbytery, seeking a minister for July 1st. Interested persons please write John Houper, 386 13th St. East, Owen Sound, Ont.

* * * * *

Bruce Mines - Desbarats Pastoral Charge becomes vacant June 30th, 1955. Interested ministers please contact H. D. Peterson, Box 100, Bruce Mines, Ontario.

* * * * *

Aylsham - Arborfield, three-point charge, vacant June 30, 1955, Prince Albert Presbytery. Interested ministers contact D. G. Wartman, Aylsham, Sask.

* * * * *

Downsview two-point charge, Toronto West Presbytery, vacant June 30th, 1955. Interested ministers write to Mrs. E. Hasselfeldt, 90 North Park Drive, Weston, Toronto 15.

* * * * *

Odessa - Wilton pastoral charge, Belleville Presbytery, two-point charge, vacant June 30, 1955. Interested ministers contact A. J. Babcock, Secretary, Box 95, Odessa, Ont.

* * * * *

The combined charges of Cooks, Sutherlands, Mt. Brydges and Mt. Carmel will require a minister starting on July 1st. Interested ministers please contact Harry McCracken, Longwood, Ont.

* * * * *

Thornbury-Victoria Charge, Grey Presbytery, will become vacant June 30, 1955. Interested ministers write M. B. McLeod, Thornbury, Ont.

* * * * *

Allenford-Park Head (two-point charge), Bruce Presbytery, vacant July 1. Ministers interested kindly advise James Matches, Park Head, Ontario.

* * * * *

The St. Thomas Suburban three-point charge, Elgin Presbytery, will be vacant June 30th. Interested ministers are invited to communicate with Mrs. J. F. McCutcheon, 25 Dunkirk Drive, St. Thomas, Ontario.

* * * * *

Sovereign - Glamis pastoral charge, Rosetown Presbytery, vacant June 30, 1955. Interested ministers write to Mr. M. Walker, Glamis, Sask.

* * * * *

Thornhill Pastoral Charge is seeking a minister. Please communicate with Mr. C. G. Gibson, 17 Thornbank Road, Thornhill, Ontario.

Ministers' Addresses

Rev. Geo. G. Webber, D.D., Apt. 220, 532 Kingston Road, Toronto 8, Ont.

Rev. George E. Kind, United Presbyterian Church, Putnam Station, New York, N. Y.

Rev. C. H. McClellan, 353 Wildwood Park, Fort Garry, Winnipeg, Manitoba.

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ASSISTANT TO MINISTER WANTED

ARBORO United Church, Calgary, is seeking an assistant to the minister. ications invited from lay men or women cularly qualified in religious education , or from ministers recently retired or t to retire. Apply, stating experience, etc., to W. R. Little, c/o Scarboro d Church, Calgary, Alta.

ESTMINSTER Church, Windsor, Ont., is seeking an assistant to the minister. espondence invited from ministers tly retired or about to retire. Write F. B. Walton, 811 Canada Trust Bldg., sor, Ontario.

BOOKS

STUDENTS - TOURISTS

Y it in — French, Spanish, German, Italian, Russian, Hebrew. Learn to k a foreign language the quick way loped by U.S. Government during war. rd and Book, $1.75. Send to—HENRI DUCTS, R. R. 2, Kitchener, Ont.

OKS. Request new free list. Old Favorites, 36 Yonge St., Toronto

CEMETERY LOTS

FOUR lots in Westminster Memorial Cemetery, Bathurst St., North Toronto, at $25.00 per lot below regular price. Box "M," THE UNITED CHURCH OBSERVER.

COTTAGE FOR RENT

BALA—3 rooms — ultra modern, picture window, sun balcony, outboard and boat. Fully equipped for two adults. 18 Margdon Road, Toronto. Junction 5513.

DEACONESSES WANTED

EXPERIENCED deaconess or minister, interested and skilled in religious education. Large constituency and adequate building facilities. Write Rev. E. S. Lautenslager, 121 Larch St., Sudbury, Ontario.

LAKEVIEW United Church, Regina, Sask., requires the services of a Deaconess, as of July 1st, 1955. Special emphasis on 'teen-age work desirable. Adequate secretarial help provided. Reply, stating experience, to the minister, Rev. J. R. Hord.

DEAN OF GIRLS' RESIDENCE WANTED

DEAN of Girls' Residence required September 1, 1955. Person should have some experience with residence life and hold a teaching certificate. Apply in writing to The Principal, Alberta College, Edmonton, Alberta.

EUROPEAN TOURS

APPLY—International Church Fellowship, 11 Donnington Road, Kenton, Middlesex, England, for well-recommended, inexpensive European Tours.

FEMALE HELP WANTED

YOU CAN DO IT, TOO

ONE week's earnings — Mrs. Fidler, $132.00; Jim MacKay, $129.00; Miss Pedersen, $240.00. You can build a secure future showing attractive, fast selling line of men's, women's, children's wear. Satisfaction guaranteed. Cash commission and bonus. Write today. British Knitwear Ltd., Simcoe, Ont.

HELP WANTED

DIRECTOR of Christian Education required for Mount Royal College, Calgary, Alta. (United Church Junior College). Person with teaching certificate preferred. Apply to the Registrar, Mount Royal College, Calgary, Alta.

DIETITIAN, with responsibility for household management. Apply — THE UNITED CHURCH TRAINING SCHOOL, 77 Charles St. W., Toronto.

THE following positions will be open this fall in The United Church Indian Residential School, Norway House, Manitoba — Teachers, Cook, Manual Training Instructor, Sewing Instructor and Supervisors. Write—Principal, stating age, weight, qualifications and experience, ability to get along with others and good with children essential.

HOLIDAY RESORTS

FISH AT LAC LA RONGE

CABINS, Boats, Motors, Fishing Tackle, Licenses and Native Guides. All rates reasonable. Cabins equipped with good beds and light housekeeping facilities.

GIBSON'S CABINS

Harold Gibson, Prop. Lac La Ronge, Sask.

PIKE BAY, Bruce Peninsula — Holiday at "Lawrenceville" for health and relaxation, furnished cottages, spring-filled mattresses, electricity, boats and motors for rent—modern store. Warren Lawrence, c/o Miss Cecile Latendre, 1609 Queen St. W., Apt. 10, Toronto 3, Ont. Phone LA. 7635. Evenings. T. F.

VACATION IN BERMUDA

ACCOMMODATION available in private home. Beautiful, restful grounds; typical Bermudian hospitality. Room and breakfast, $4.00 per person per day. Write P.O. Box 469, Hamilton, Bermuda.

HOSPITAL MATRON WANTED

MATRON for 16-bed United Church Hospital. Salary in line with A.A.R.N. recommendations, commensurate with experience and ability. Write, giving particulars of age, experience, and post-graduate work, to the Business Manager, George McDougall Hospital, Smoky Lake, Alta.

NURSE WANTED

GENERAL Duty R.N. at United Church Hospital commencing May 1st. Salary $210.00, less $30.00 maintenance. 44-hour week, three weeks holiday, plus statutory after first year. Nurses' residence attached to hospital. Apply — Business Manager, George McDougall Hospital, Smoky Lake, Alberta.

ORGANS AND CHIMES FOR SALE

CLONAGH & Warren Organ, solid oak, 407 reeds, universal blower, great tonal beauty and variety, $395.00. Other organs from $95.00. Write to Harold Miller's Shop, 1582 Dupont St., Toronto 9.

CARILLONIC BELLS

SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12. T. F.

CONNSONATA ELECTRONIC ORGANS FOR your Organ problems write to PAUL HAHN & CO., 22 Bloor St. E., Toronto — 50 years' experience.

WURLITZER Electric Organ—2 manuals; 21 tablets, pedal board 2½ octaves, speaker cabinet, bench, blower. May be seen any time. Phone — Port Credit, Crescent 8-2817.

ORGANISTS - CHOIR LEADERS WANTED

CHOIR LEADER - ORGANIST required for High Park Avenue United Church, Toronto. New 3-manual Casavant Console. Reply, giving experience, references, salary expected, and when services available, to Church Office, 248 High Park Avenue, Toronto 9.

ORGANIST-DIRECTOR for First Baptist Church, Wallaceburg, Ontario. Write—Secretary Haydon, 12 Montgomery Drive., Wallaceburg, Ont.

PERSONAL

DEAFENED?

ASK for free booklet and testimonials telling how Leonard's Invisible Ear Drums have helped many others—or send $10.00 for complete kit. A. O. Leonard Company, 1124-E Castlefield Ave., Toronto.

QUIT cigarettes easily with Tobacco Eliminator. Sold subject to money-back guarantee. For free authoritative medical opinion regarding ill effects of nicotine, write C. King Pharmacal Corp. Ltd., Box 303, Walkerville, Ontario. T. F.

RUPTURE Troubles? Positive relief and comfort. Advanced method. No elastic, no understrap, no steel. Write Smith Manufacturing Co., Dept. 135, Preston, Ont. T. F.

CONSTIPATION
The Thief of Good Health

ROYAL Herbs, an ideal laxative preparation, also aids indigestion. Trial 10c. Write Century Products, London, Ontario.

POSITION WANTED

POSITION wanted by matured refined lady as Companion, Practical nurse, or some dignified work. Box 1152, THE UNITED CHURCH OBSERVER.

PROPERTY FOR SALE

OWING to death of owner, Miss Pearl Henderson, REST-A-WHILE, Christian Guest House on Lake Huron, five miles south of Kincardine, finest sandy bathing beach, house fully equipped, thirteen bedrooms, twenty beds. Would make ideal camp for young folk, or Missionary Rest Home. No black flies or mosquitoes. Apply Miss Elizabeth M. Henderson, Lucknow, Ontario.

PLAYS

CHURCH PLAYS — Women's — Mixed Characters. Evening's entertainment—humorous — profitable. Catalogue — Clara Rothwell Anderson, 413 Laurier Ave. E., Ottawa. T. F

REAL ESTATE

COUNTRY property for sale, many with water frontage. Wm. O'Brien, Coe Hill, Ontario.

RECORDINGS

PERMANENT Phonograph Records made from your tape recordings. Unbreakable, inexpensive, satisfaction guaranteed. Inquire — Box 1092, THE UNITED CHURCH OBSERVER. T. F.

REST HOMES

LOCH SLOY, Winona, Ontario. Ideal environment for rest and convalescence. WAlnut 3-2284, Toronto. T. F.

MISSIONARY REST HOME, Mimico, Ont. Open all year, less than one hour from City Hall by trolley. A commodious and comfortably furnished home overlooking Lake Ontario. For reservations, Missionary Rest Home, 119 Lakeshore Road, Toronto 14. Telephone Clifford 1-1341. T.F.

ROOFING

SAVE your leaky roof! Old leaky roofs made like new again with liquid asbestos "Elastik Roof Kote." Easy to apply. Saves you money. Write for full information and free freight plan. Dominion Cement Paint Company, Dept. H, 454 King St. W., Toronto.

SUMMER EXCHANGE

UNITED Church minister, on good rural Charge in Ottawa Valley, desires exchange work in Nova Scotia during July, or would take services for use of manse. Write Box 1156, THE UNITED CHURCH OBSERVER.

SUMMER SUPPLIES AVAILABLE

A MINISTER of the United Church, about to retire, would serve either as a supply, assistant or hospital Chaplain. Preferably in Ontario. Box 1157, THE UNITED CHURCH OBSERVER.

MINISTER, city Church, nearing retirement, no children, would do holiday supply for manse, anywhere near water, or would rent manse. Box 1153, THE UNITED CHURCH OBSERVER.

PASTOR of 1,000-member American Church will supply pulpit July for use of parsonage. Must be near good swimming, in Eastern Provinces. Will also consider parsonage exchange. Write Box 1154, THE UNITED CHURCH OBSERVER.

TEACHERS WANTED

TEACHERS required for Mathematics and Science, including Biology, at High School and first year University level. Duties to commence on September 1st, 1955. Apply in writing to: The Registrar, Mount Royal (United Church) College, Calgary, Alta.

Publishing House Notes

To Look for After Easter

We shall have two new and very useful books for ministers shortly after Easter, and both by well-known Canadians.

The Hope of the Gospel, by J. S. Thomson ($2.25), Dean of Divinity, McGill University, is a sound and thorough study of the basis of human hope, as related to the essential elements of man's nature under God, and as made manifest through the Christian Gospel.

In Grateful Remembrance, by Archer Wallace ($3.00). Here are fifty memorial addresses appropriate for funeral services. "A godsend to every minister." They are shot through with courage and hope—Archer Wallace at his best!

The Book Steward.

MacLeod of Iona in Toronto

Leaside High School, Toronto, Ont., at its Graduation Service, which is an annual event arranged by Rev. Bertram Maura, of the teaching staff, who is also the Chaplain, will this year on April 3rd, 3.00 p.m., have for speaker Rev. George MacLeod, D.D., of Edinburgh and Iona. Anyone interested is welcome to attend the service. The School Bible was secured by Dr. MacLeod some years ago, inscribed by him, and dedicated at Iona.

RECEIVE both SHEARS for ONLY $1

PINKING SHEARS
$2.95 Value

$4.45 Value
—You save $3.45

HOUSEHOLD SHEARS
$1.50 Value

YOURS
SIMPLY FOR TRYING THE
ANN BALDWIN
Completely Adjustable Life-Size
DRESS FORM

NOW ONLY $4.98

New, 1955 Model Drastically Improved — Price Slashed—New flexible material makes amazing dress form easily adjustable—larger or smaller—to fit your size. Does virtually everything a $30 dress dummy can do—and it costs you much less.

Last year when it was announced that home sewers could get a life-size dress form—easily adjusted to any size to fit your personal requirements for the unheard of price of $5.95—thousands of orders poured in. This year new mass production savings and a new flexible pattern material mean that you now save on this amazing life-size dress form over last year's astonishing $5.95 value. This year the price has actually been slashed to the new low price of $4.98.

Created by Hollywood Designer—New, Full-Size Dress Form Weighs Only 2 Pounds—Lasts for Years!

After hundreds of experiments, Ann Baldwin, a well-known Hollywood Designer, has at last created a dress form that does everything you need, yet is so economically priced that every home sewer can afford to have one. It often pays for itself with the very first dress you make or alter! A new very lightweight specially laminated material, sturdy enough so that in normal use it will not break, chip or crack, has enabled Ann Baldwin to create an adjustable dress form that is so light, so handy that you can fit your dress, pin it, baste it . . . and do it all without once getting up from your chair. A full, lifesize dress form that is so flexible it can be adjusted in a few minutes to the exact measurements of more figures other than extra special sizes—a completely new kind of dress form that assures a perfect fit—that shows you what your finished blouse, skirt or dress will look like on you before you ever begin to sew, and now at a big slash in price that makes it a bigger bargain than ever.

And this year's new improved 1955 model is streamlined, better looking, sturdier, simpler, easier to put together than ever.

Scientifically Placed Guides Cut Down the Possibility of Making Mistakes

Scientifically placed guides for the side, front, back, shoulder and waist seams, automatically stop you from making a mistake. Pin your patterns right on your Ann Baldwin Dress Form, you see at a glance what your dress will look like on you when finished . . . where it needs more material—where it needs less . . . whether sleeves or shoulder lines need altering – whether the neckline, waistline, sleeves and hem will come exactly the way you want them to. Never again will you need to waste 3 or 4 hours fitting on your dress. Never again will you have to rip out the seams because you couldn't get your dress to hang properly. Never again will you have to twist, turn and bend to get an even hemline.

Accept This Great Double Bargain

Accept both the above illustrated shears for only $1.00—and just for simply trying the Ann Baldwin dress form, which in turn is now reduced from $5.95 to $4.98. Save up to $4.42 in all.

Use the Ann Baldwin dress form to design your own high style fashions—for alterations—to adjust waistlines—lift shoulder lines—lower necklines . . . for basting, stitching, fitting—for skirts, dresses, blouses, jackets. At this big reduction in price we predict a sell out!

And Good Housekeeping & Ann Baldwin guarantee you replacement or refund if not delighted. Then you may still keep shears at bargain price. So fill out coupon below today.

WHY WE OFFER YOU THIS DOUBLE BARGAIN

Because Ann Baldwin, top Hollywood dress designer, feels so strongly that any woman who uses patterns needs a dress form, she has arranged with us to offer you this double bargain.

No professional dressmaker would dream of making a dress without a dress form, says Ann Baldwin. No beginner finds half the difficulty making her first dress with a good form.

Now Ann Baldwin's new dress form is so low in price any woman can afford it. It's easy to assemble, stores in a bureau, balances on two fingers, gains or loses within your size range. It's sectional so you can hold the section required and sew in your easy chair.

GUARANTEED

By Good Housekeeping and by Ann Baldwin. Replacement or refund of money is guaranteed if not as advertised herein. Try for 7 days, use for refitting, remodeling, for making new dresses. If it does not do everything we say, if it does not save its cost the first time you use it, return for full refund.

Read What Movie Stars, Editors, Sewing Authorities and Users Say:

LOOK MAGAZINE
"New diet conscious dress dummy can be adjusted to lose or gain weight."

AMERICAN MAGAZINE
"Easier home sewing."

VOGUE PATTERN BOOK
"Can be adjusted exactly to your measurements."

McCALL'S PATTERN BOOK
"Easy dressmaking for you."

PARADE
"Adjustable and folds away too."

Read What Customers Say:

"Pleased as could possibly be. It's all your advertisements have said and more."
Mrs. W. K., Urbana, Ill.

"Would be cheap at almost any price. Really amazing. Now I know my dresses will really fit."
Mrs. M. D. S., York, Pa.

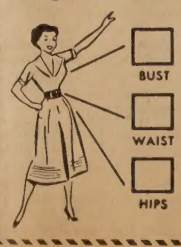
MODERN SCREEN says Make your clothes the way they do in Hollywood—with the Ann Baldwin dress form. Joan Fontaine, star of "Tea and Sympathy" as seen in February Modern Screen with the Ann Baldwin dress form.

ANN BALDWIN SAYS: IF YOU USE PATTERNS YOU NEED A DRESS FORM

MAIL NO RISK COUPON TODAY

ANN BALDWIN SALES CO. DEPT. G-274,
60 Front Street West, Toronto, Ontario.

Please send me Ann Baldwin's new, adjustable, match-your-figure dress form in my measurements for a 10-day No-Risk Trial. When my dress form arrives, I will pay postman the special cut-price of $4.98 plus postage. If I am not completely satisfied—if my Ann Baldwin dress form does not do everything I want it to do and more—I will return it within 10 days for my full purchase price refund, no questions asked. My measurements, taken over my foundation garments, are:



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